To the Right Honourable and vertuous Lady FRANCES, Counteſſe of Suſſex, and one of the Ladies of her Maieſties moſt honourable priuie Chamber, *W. Hunnis* wiſheth encreaſe of vertue and honour, with long life, proſperous health, godly feare, firme faith, & aſſured hope in the Almighty.

THe proofe of your Ladiſhips vertue hath emboldned me to ſet forth this little worke vnder your honourable defence. And although a fault by me is committed, in making you patroneſſe of ſo ſlender a peece without your knowledge: yet hoping vpon your honourable curteſie, which rather reſpecteth the minde of the giuer, than the worthineſſe of the gift, & poyſing the giuers deſire to pleaſe, & zeale to profit, more than the quality of the offence, I doe aſſure my ſelfe to be remitted of the treſpaſſe: which maketh mee thinke my trauell not onely ſweet, but alſo very richly recompenced.

Your Ladiſhips
to command,

William Hunnis.

The Author to his *Booke.*

PAsse forth my booke into the hands
and view of ſundry men:
Humble thy ſelfe, declare thy name,
who thee thus clad, and when.
And bluſh not at the frumps of ſome,
ne feare at others frowne:
More rich thou art in thredbare coate,
than ſome in ſilken gowne.
And giue them all to vnderſtand,
from whence thou firſt didſt ſpring,
How thou wert foſtred in the breaſt,
and boſome of a King.
And ſo (perhaps) ſome worthy wight
will ſhape thee rich array,
And ſet thee forth as thou deſeru'ſt
with coſtly jewels gay.
Behaue thy ſelfe in ſuch good ſort,
if poſſible may be,
That euery one may thee embrace,
and wiſh well vnto me,

Vale

The Booke to his Readers.

Good friends with fauour me peruſe,
halfe naked though I be,
Or not attir'd ſo gallantly,
as you deſire to ſee.
Yet this from me your ſelues aſſure,
ſuch ſubſtance here to finde,
As ſhall bring hope vnto the heart,
and comfort to the minde.
Oft vnder ſhort and ſimple weed,
ſuch vertue may be found,
As vnder pall of purple hew,
that traileth on the ground.
I being good, am not the worſe,
though cloathing mine be bad,
Hee that beſtow'd the ſame on me,
did giue the beſt he had.
In whoſe behalfe I humbly pray,
and for my ſelfe alſo,
You would vouchſafe to mend thoſe faults
that in my coate you know.

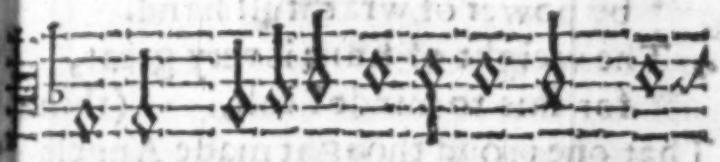
Psam.150. ver.3.& 4.

Praiſe him vpon the ſound of the Trumpet: Praiſe him vpon the Lute and Harpe: Let euery thing that hath breath praiſe the Lord.

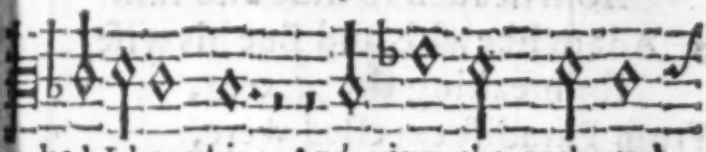
Seuen Sobs of a Sorrowfull Soule for Sinne.

Domine ne in furore. Psal. 6.

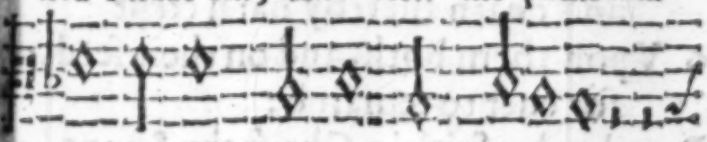
The first part.



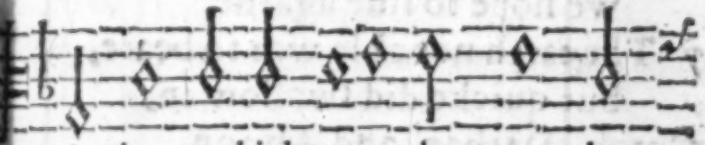
1. O Lord when I my selfe behold, how wic-



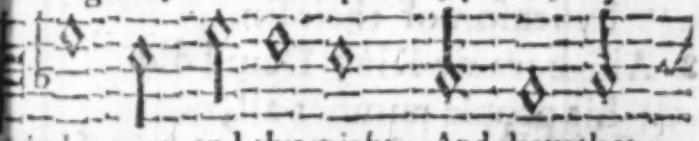
ked I haue bin; And view the paths and



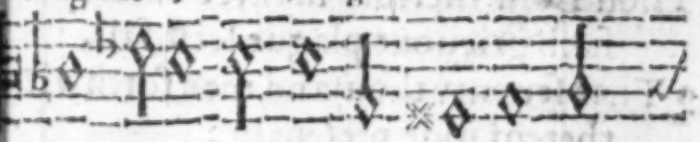
waies I went, wandring from sin to sin;



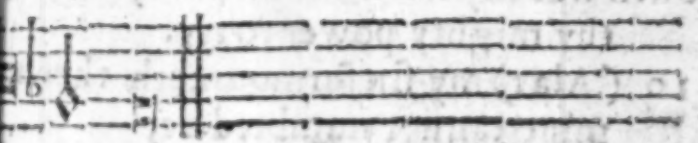
2 Againe, to thinke vpon thy power, thy



iudgement, and thy might: And how that



nothing can bee hid, or close kept from



hey sight:

Psam.150. ver.3.& 4.

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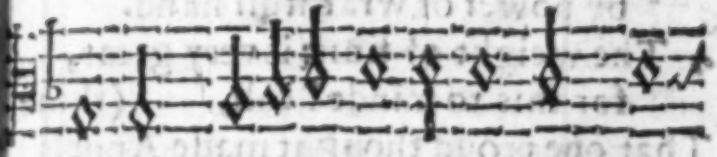

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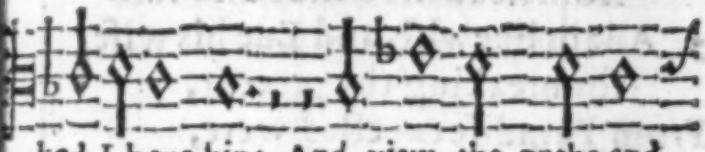

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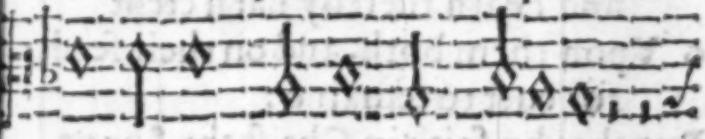

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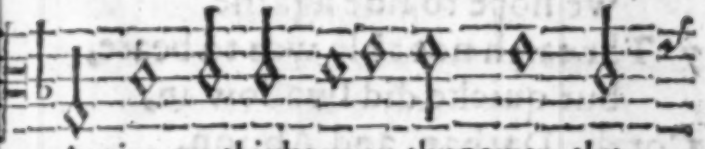

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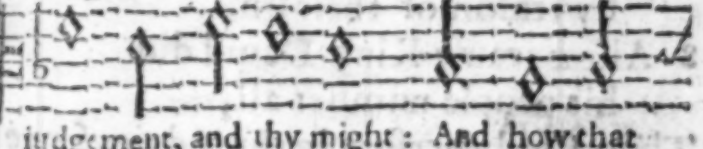

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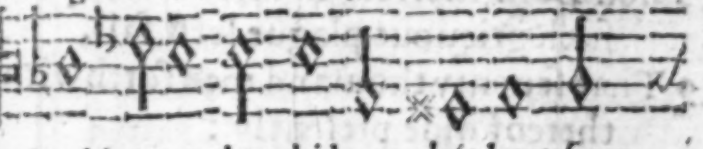
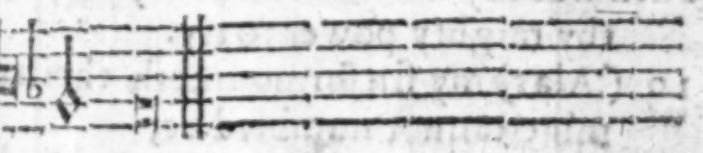


nothing can bee hid, or cloſe kept from



hey ſight:

3 Euen then (alas) I ſhake and quake
and tremble where I ſtand,
For feare thou ſhouldſt reuenged be,
by power of wrathfull hand.
4 The weight of ſinne is very great,
for this to minde I call, (thine
That one proud thought made Angels
from heauen ro ſlide and fall.
5 Adam likewiſe, and Eue his wife,
for breaking thy precept,
From Paradiſe expelled were,
and death thereby hath crept
6 Vpon them both, and on their ſeed,
for euer to remaine:
But that by faith in Chriſt thy Sonne,
we hope to liue againe.
7 The earth not able was to beare,
but quicke did ſwallow in,
Corah, Dathan, and Abiron,
by reaſon of their ſin.
8 Alſo becauſe King Dauid did
his people number all,
Thou Lord therfore in three daies ſpace
ſuch grieuous plague letſt fall,
9 That ſeuenty thouſand men forthwith
thereof dide preſently:
Such was thy work, ſuch was thy wrath,
thy mighty power to try.
10 (Alas) my ſin ſurmounteth theirs,
mine cannot numbred be,

And

And from thy wrath moſt mighty God,
I know not where to flee,
11 If into heauen I might aſcend,
where Angels thine remaine,
O Lord, thy wrath would thruſt me
downe to the earth againe. (forth,
12 and in the earth there is no place,
of refuge to be found,
Nor in the deep and water-courſe ;
that paſſeth vnder ground.
13 Vouchſafe therefore I thee beſeech,
on me ſome mercy take,
And turne thy wrath from me away,
for Ieſus Chriſt his ſake.
14 *Lord in my wrath reproue me not,*
ne chaſte me in thine ire :
But with thy mercy ſhadow me,
I humbly thee deſire.
15 I know it is my grieuous ſinnes,
that doe thy wrath prouoke,
But yet (ô Lord) in rigour thine
forbeare thy heauy ſtroke.
26 And rather with thy mercy ſweet,
behold my heauy plight,
How weake and feeble I appeare,
before thy bleſſed ſight.
17 For nature mine corrupted is,
and wounded with the dart,
Of luſt and foule concupiſcence,
throughout in euery part.

VER. 14. Domine ne in furore tuo arguas me, neque in ira tua corripias me.

18 I.

18 I am in ſinne conceiu'd and borne,
the childe of wrath and death,
Hauing but here a little time
to liue and draw my breath.
19 I feele my ſelfe ſtill apt and prone
to wickednesſe and vice,
And drowned thus in ſin I lie,
and haue no power to riſe.
20 *It is thy mercy, O ſweet Chriſt,*
that muſt my health reſtore:
For all my bones are troubled much,
and vexed very ſore.
21 I am not able to withſtand
temptations ſuch as be, (heale
Wherefore good Lord vouchſafe to
my great infirmitie.
22 Good Chriſt as thou to Peter didſt,
reach forth thy hand to me,
When he vpon the water went,
there drowned like to be.
23 And as the Leper clenſed was,
by touching with thy hand:
And Peters mother raiſed vp,
from feuer whole to ſtand;
24 So let that hand of mercy thine,
make cleane the leproſie
Of lothſome luſt vpon me growne
through mine iniquitie.
25 Then ſhal thy ſtrength in me appear,
through grace my chiefe reliefe,

VER. 8. Miſere mei domine, quoniam infirmus ſum: ſana me domine, quoniam conturbata ſunt omnia oſſa mea.

Thy

Thy death (ô Chriſt) the medicine is
that helpeth all my griefe.
26 *My ſoule is troubled very ſore,*
by reaſon of my ſin:
But Lord how long ſhall I abide,
thus ſorrowfull therein?
27 I doubt not Lord, but thou which haſt
my ſtony heart made ſoft,
With willing minde thy grace to craue,
from time to time ſo oft;
28 Wilt not now ſtay, but forth proceed
my perfect health to make,
Although a time thou doeſt defer,
yet is it for my ſake.
29 For Lord thou know'ſt our nature
if we great things obtaine; (ſuch,
And in the getting of the ſame,
doe feele no griefe or paine;
30 We little doe eſteeme thereof:
but hardly brought to paſſe,
A thouſand times we doe eſteeme,
much more than th'other was.
31 So Lord, if thou ſhouldſt at the firſt
grant my petition,
The greatneſſe of offences mine,
I ſhould not thinke vpon.
32 Wherefore my hope ſtill bids me cry,
with faithfull heart in breſt,
As did the faithfull Cananite,
whoſe daughter was poſſeſt.

VER. 3.
Et anima mea conturbata eſt valde: ſed tu domine vſque quo?

33 As

33 At leaſt if I ſtill knock, and call
vpon thy holy Name,
At length thou wilt heare my requeſt,
and grant to me the ſame,
34 As did the man three loaues of bread
vnto his neighbour lend:
Whoſe knocking long, forſt him to riſe,
and ſhew himſelfe a friend.
35 Lord, by the mouth of thy deer Son,
this promiſe didſt thou make:
That if we knock, thou open wilt
the doore euen for his ſake.
36 Wherfore we cry, we knock, we call,
and neuer craſe will wee,
Till thou doe turne to vs, ô Lord,
that we may turne to thee.

The ſecond part.

VER. 4. Conuerte domine, & eripe animam meam, ſaluum me fac, propter miſericordiam tuam.

TVrne from thy wrath, O Lord of hoſts,
and ſet my heart at large:
Oh ſaue me for thy mercies ſake,
and all my ſinnes diſcharge.
2 Not for the merits I haue done,
ne for the works I wrought,
But for thy endleſſe mercy ſake,
and bloud which hath vs bought.
3 The debt is great that I am in,
not able for to pay,
And how to recompence the ſame,
none other can I ſay;

4 But goodneſſe thine muſt me acquite,
or elſe (alas) muſt I
To priſon, where no ranſome may
ſet me at liberty.

5 *For why? in death, O God of life,*
no man remembreth thee,
And in the hell who giues thee thankes
was none yet knowne to bee.

6 The grieuous plagues and torments
ſo ſnaring be and ſtrong, (there,
That no man can haue minde on thee,
or thee confeſſe among.

7 No time is there of ſpace, ne place
repentance for to finde,
But burning paines, and torments ſharp
to all be there aſſign'd.

8 Remembring this while I am here,
and doe this life poſſeſſe.
To thee (O Lord) in humble wiſe,
I doe my faults confeſſe,

9 And with a ſpirit all ſorrowfull,
I doe my ſinnes lament,
And ſorry am euen from my ſoule,
I did ſuch waies frequent,

10 *And am with groning weary made,*
through taſte of many feares.
The night I ſpend my bed to waſh,
my couch to wet with teares.

11 Not weeping to the ſight of men,
(as doth the hypocrite)

VER. 5.
Quoniam non eſt in morte qui memor ſit tui, in inferno autem qui confitebitur tibi,

VER. 6.
Laboraui in gemitu meo, lauabo per ſingulas noctes lectum meum, lachrimis meis ſtratum meum rigabo.

But in my chamber ſecretly,
where I my ſinnes recite;
12 Not onely with the teares of eyes,
but teares fet from alow,
That is, from bottome of my heart,
repentance great to ſhow.
13 And as my body I haue made
a ſeruant vnto ſinne;
So will I now by power of grace,
delight no more therein:
14 But will the ſame on thee beſtow,
O Lord, and freely giue,
To ſerue thee Lord, in righteouſneſſe,
the daies I haue to liue:
15 For in this bed of fleſh and blood,
and couch of ſenſuall life,
The Soules of all from Adams fall,
haue laine in woe and ſtrife.
16 And this doth make our countenance
or minde to changed be,
For inward griefe of this our couch
of ſenſuality.
17 For when we ſeeke therein to reſt,
and thinke ſome eaſe to finde,
It after turneth to our griefe,
and anguiſh great of minde.
18 It is a ſerpent faire in face
appearing to the ſhowe,
But in his taile a ſting lies hid
of endleſſe paine and woe.

19 Mine

19 *Mine eye, O Lord, is troubled ſore,*
with extreame rage and paine:
And I among mine enemies,
doe weake and old remaine.
20 The wicked fiend mine enemie,
ſtill ſeeketh to deuiſe
Some matter of occaſion,
to lay before mine eyes.
21 The world alſo doth draw me forth,
to follow her delight:
My fleſh to ſenſuality,
runnes on with maine and might.
22 The company of wicked ſort,
entice me day by day:
Thus I with them, and they with me,
(alas) ſtill run aſtray,
23 Theſe enemies I neuer can
be able to ſubdue:
It muſt be thou, ô Ieſu ſweet,
moſt mighty and moſt true.
24 Thou Lord which haſt deſtroyed (death
the diuell likewiſe ſuppreſt,
Muſt giue me power to ouercome,
whereby to liue in reſt.
25 Then vnderneath thy death & croſſe
I ſhall my ſinnes diſplay,
And ſtrongly fight againſt my foes,
and boldly to them ſay:
26 *Away from me that workers be,*
of wickednesse and ſin:

VER. 7. Turbatus eſt a furore oculus meus: inueteraui inter omnes inimicos meos.

VER. 8. Diſcedite à me omnes qui opera-

For

mini iniquitatem quoniam audiuit dominus vocem fletus mei.

For why the Lord hath heard my voyce,
and ſeene my teares therein.
27 You damned Spirits and liuers lewd,
the members of the fiend,
Away from me, for now your power,
is brought vnto an end.
28 Your Prince & maſter of this world
that hath me turn'd and toſt,
Is now caſt out, and all his power,
his might and ſtrength is loſt.
29 Although you haue me long time
in priſon and in thrall,
Yet are ye now cleane ouercome,
by Chriſt moſt ſtrong of all.
30 I that in darkneſſe erſt was led,
doe now behold the light;
The Lord my prayer ſure hath heard,
my ſute is in his ſight.

VER. 9.
Exaudiuit dominus deprecationem meam, dominus orationem meam ſuſcepit.

31 To thee (ô Lord) for grace I pray'd
and thou heardſt my requeſt,
And ſentſt aboundant dewes thereof
vnto my quiet reſt.
32 Then praid I likewiſe, all my ſinne
might cleane remitted be,
And thou haſt granted my deſire,
and ſafe deliuer'd me.

VER. 10.
Erubeſcant & conturbentur ve-

33 *Wherefore let all mine enemies*
confounded be with ſhame,
And that right ſoone and ſuddenly;
ô Lord I craue the ſame.

34 I knew that all mine enemies
shall vexed be right sore,
And that thou wilt put them to flight,
from henceforth euermore.
35 For what long time they haue posseſt
they loſt in little ſpace,
Through operation of thy power,
and working of thy grace. (Chriſt,
36 with wrõg they kept wich thou ſweet
by bloud haſt dearely bought:
And thou a mighty Champion
haſt turn'd their power to nought.
37 Lord, I therefore thy ſeruant poore,
moſt earneſtly doe pray,
To guide my feet and ſteps aright,
in thy moſt holy way.
38 And that the fiend mine enemy,
who ſeekes me to deuoure,
May neuer ouer my poore ſoule
haue any ſtrength or power.
39 But as by grace I am reſtor'd,
to fauour thine againe;
So with that grace defend me Lord,
from euerlaſting paine. *Amen.*

hementer omnes inimici mei, conuertantur & erubeſcant valde velociter.

Beati quorum. Pſal. 32.

The firſt part.

Sing this as before.

O God I know by grace through faith
the ſinner is made iuſt,
Though we offend yet iuſtifide,
by grace through faith we truſt.
2 Which grace and faith are thy goo
which thou haſt giuen vs free, (gift
And thorow them the works we doe,
are made right good to be.
3 I therefore Lord my faults confeſſe,
by helpe of heauenly grace,
And vtterly my ſinnes forſake,
and doe them all deface;
4 Beſeeching thee to admit,
with thoſe that bleſſed be,
And to forgiue the treſpaſſes,
which I haue done to thee,
5 *For bleſſed is the man indeed,*
whoſe wickedneſſe and ſin,
Is cleane forgiuen and couered,
as they had neuer bin.
6 I will not hide my ſinnes from thee
nor ſeeke them to excuſe;
But with my heart confeſſe,
and doe my ſelfe accuſe.
7 For, Lord, who goeth about to hide
his owne iniquity;

VER. 1. Beati quorum remiſſæ ſunt iniquitates & quorum tecta ſunt peccata.

Thou

Thou ſhalt the ſame make manifeſt,
that all the world may ſee,
Thou wilt him ſtrip and naked make
to his perpetuall blame,
When hee to iudgement ſhall ariſe,
and liue in endleſſe ſhame.

And therefore bleſſed is the man,
to whom thou Lord ſhalt ſay,
I not impute thy ſinnes to thee,
nor to thy charge them lay.
He in whoſe ſpirit no fraud is found,
ſhall bleſſed be alſo,
And look what things he takes in hand,
ſhall proſper well, and grow.

If I for ſin ſhould faine my ſelfe
all ſorrowfull to be,
And were not ſo, then ſhould be found
both fraud and guile in me.
Or if I ſhould account my ſelfe
a man that liueth iuſt,
Hauing my conſcience ſtuft with ſinnes
ſo full as may be thruſt;
There ſhould appeare great fraud in me,
for deepe diſſembling ſo,
Why I in me no goodneſſe dwels,
as of my ſelfe I know.
If euer any good were there,
it ſurely muſt be thine:
As for ſinnes I many haue,
and they by right are mine.

VER. 2.
Beatus vir cui non imputauit dominus peccatum, nec eſt in ſpiritu eius dolus.

15 For

VERSE 3. Quoniam tacui inueterauerunt oſſa mea clamando toto die.

15 *For while (O Lord) I held my peace,*
confeſſing not my crime,
My bones did waſte through daily plaints,
I made from time to time.
16 My ſoule doth feeble wax, and faint,
becauſe I held my peace;
But now I haue my ſinnes confeſt,
I feele her ſtrength increaſe.
17 I kept that back I ſhould haue told,
or elſe excus'd the ſame,
And that I ſhould haue cloſely kept,
did publiſh to my blame.
18 I hid the ſinnes that I haue done,
and they remained ſtill,
And boaſted forth the good I did,
contrary to thy will, (wrought
19 Thus were the workes that I had
quite loſt with their reward,
And I among that ſort remaine,
whom thou doſt not regard.

VER. 4. Quoniam die ac nocte grauata eſt ſuper me manus tua, conuerſus ſum in ærumnam dum configitur ſpina.

20 *For day and night thy heauie hand,*
vpon me thou haſt laid,
And in my trouble was I turn'd,
when I was ſore affraid.
21 My tribulation ſcourged me,
my moiſture is made drie,
My very backbone ſtriken was,
that I began to cry.
22 My conſcience likewiſe ſtriken w
with pricke of great remorſe,

An

And conſcience mine vnquiet was,
till grace the ſame did force,
And make me knowledge all my fault
that I had done to thee.
Thus hath thy grace made me confeſſe
all mine iniquitie.

VER. 7.
Delictum meum cognitum tibi feci, & iniuſtitiam meam non abſcondo.

The ſecond part.

Lord, when againſt my ſelfe I ſpake,
ſhewing what I had bin,
Thou Lord forthwith didſt cleane remit
my wickedneſſe and ſin.
So ſoone as I determin'd was,
no longer then to hide,
Thou Lord ſtraightway forgaueſt me;
my faith the ſame hath tride.
And yet the voyce was in my mouth,
thine eare was in my heart,
Thus hath thy mercy clenſed me,
throughout in euery part.
Thou art more ready to forgiue,
than we are to confeſſe,
o that we doe our ſelues accuſe,
and ſhew our guiltineſſe.
Some blame the diuel as cauſe of ſin,
ſome deſtiny doe blame,
ome others ſay, complexion theirs
cannot auoid the ſame;
But Lord, I leaue ſuch vaine excuſe,
and with the Prophet ſay,

Dixi confitebor aduerſum me iniuſtitiam meam domino, & tu remiſiſti impietatem peccati mei.

It's

Is's I (ô Lord) that doe offend,
it's I, I not denay;
7 It's I my ſelfe that wrought this wo
through mine iniquity.
It's I (ô Lord) and not the diuell,
nor yet my deſteny.
8 Yet by thy ſufferance, Lord, they ma
onely entiſe a man;
But to inforce, or him compell,
that doe they neuer can.
Wherefore, good Lord, my ſickly ſou
to health againe reſtore,
VER. 9. *For this ought all thy holy ones,*
Pro hac orabit ad te omnis ſanctus in tempore opportuno, *to pray in time therefore.*
10 *This is the time in which thou wilt*
giue eare when we do call:
For after this no time there is,
thou wilt vs heare at all.
11 This is the time, Lord, thee to ſeek
while that thou maiſt be found,
This is the time thou wilt vs heare,
and keep vs ſafe and ſound.
Verumtamen in diluuio aquarum multarum ad eum non approximabunt. 12 *From rage of many water-floods,*
that with temptation flow;
And from the proud and wicked ſort
with many troubles mo.
13 *Theſe ſhall no time approach to vs,*
to doe vs any harme;
For why? thy grace ſhall beat them ba
by ſtrength of mighty arme,

14

14 Although amid this water floud
of ſurging waues of ſinne,
We toſſed be among the rocks,
yet are not drown'd therein.

15 *For thou, O Lord, art my refuge*
from troubles all that be,
And though temptations of the world
about haue compaſt me;

16 I not regard inticements theirs,
nor threats that they ſhall make,
For why? my faith aſſureth me,
that thou my part wilt take.

17 Thou Lord art onely my defence,
my ioy is all in thee,
Thou ſhalt me compaſſe round about,
and ſafe deliuer me.

18 The tabernacle of my ſoule
is round about me ſet,
With enemies, ſuch as doe ſeeke
mine hinderance and let.

19 But yet, O Lord, thy prouidence
ſhall me deliuer ſtill,
And from all dangers me defend,
after thy holy will.

20 *Thou wilt informe and ſhew to mee*
the way that I ſhall go:
This life is but a pilgrimage
I paſſe in too and fro.

21 Of this way Lord, thou art the end
and marke whereat I ſhoot,

VER. 7.
Tu es refugium meum a tribulatione quæ circumdedit me.

Exaltatio mea, eripe me à circumdantibus me.

VER. 8.
Intellectum tibi dabo, & inſtruam te in via hac qua gradieris.

Grant that I may this voyage paſſe,
and foes of mine confute,
22 And in the running of my courſe,
my faith ſo ſtrong may be,
That I may haue one of thoſe games
of immortalitie.

Trimabo ſuper te oculos meos.

23 *Thus ſhall thine eye of ſtrong defence*
on me be fixed ſure,
And I with ioy ſhall able be
this trauell to indure.
24 For Lord if thou ſhouldſt turne thy
or caſt thine eye aſide, (face
I ſhould not able be to run,
nor labour this abide.

VER. 9. Nolite fieri ſicut equus & malus quibus non eſt intellectus. In chamo & fræno maxillas eorum conſtringes qui non approximabunt ad te.

25 *But ſhould be as the horſe and mule,*
that vnderſtanding want:
Such of thy grace, faith, & good work
both barren be, and ſcant.
26 They are too proud & ſcornfull eke
thy lawes to hold and keepe,
The luſts and pleaſures of the fleſh
ſo lulleth them aſleepe.
27 *But yet the mouths of ſuch wild beaſts*
thou Lord, with bit and brake
Shalt ſnaffle them with chain & curbe
that doe thee ſo forſake.

VER. 10. Multa flagella peccatoris.

28 *For great and many are the plagues*
of thoſe that ſinners be,
By meanes whereof a number, Lord,
are turned vnto thee.

29 And

29 And thou, O Lord, that didſt them
for their correction, (plague
Wilt alſo giue them comfort great,
and conſolation.

30 *And he that truſteth in the Lord,*
hee ſhall be compaſt in,
With mercy and remiſſion,
of all his former ſin.

Sperantem autem in domino miſericordia circundabit.

31 *Be glad therefore yee righteous,*
and in the Lord reioyce:
For he by grace hath made you iuſt,
through his moſt louing choice.

VER. 11. Lætamini in domino, & exultate iuſti.

32 Which were before ſtifnerked,
now gentle, meek & milde, (proud,
Not by your merits, but by grace,
as father to his childe.

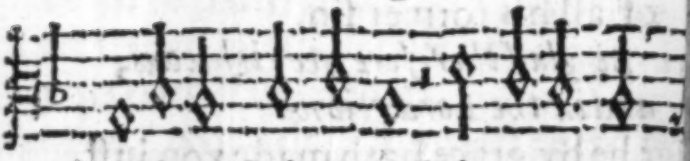
33 *All yee that be vpright of heart,*
in God reioyce alſo,
And to his will ſubmit your will,
in anguiſh, paine, and woe.

Et gloriamini omnes recto corde.

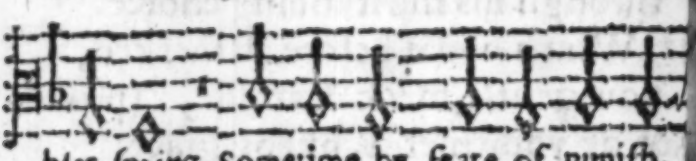
34 And as S. Paul th' Apoſtle was
made glad in his diſtreſſe:
So Lord in all extremity,
grant me the like ſucceſſe. Amen.

Domine ne in furore. Pſal. 38.

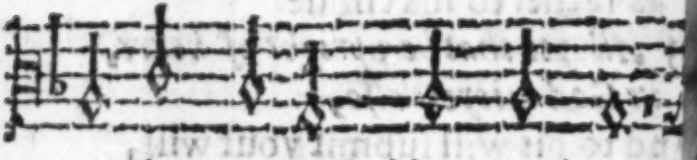
The firſt part.



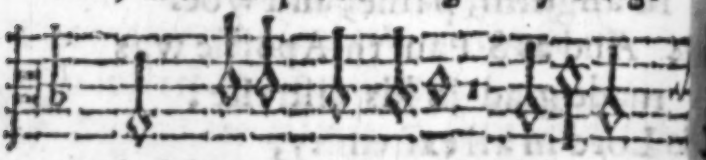
1. Within my ſoule, O Lord, dee many trou-



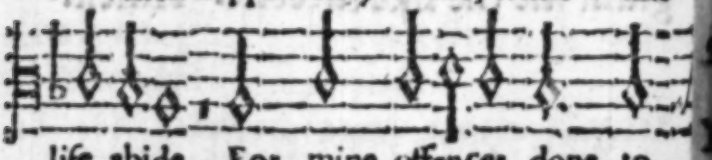
bles ſpring, Sometime by feare of puniſh-



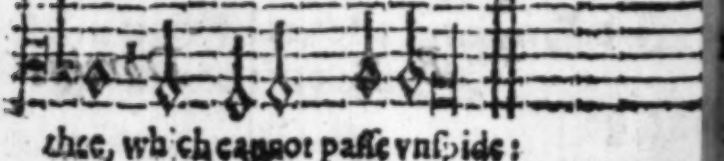
ment, that temporall things may bring:



2. Which happen may to me, while I this



life abide, For mine offences done to



thee, which cannot paſſe vnſpide:

Some

3 Sometime, O Lord, by feare,
of ſickneſſe and diſeaſe,
Which here we ſuffer for his guilt,
that firſt did thee diſpleaſe:
4 Sometime againe by feare
of death that follow muſt,
Which in a time vnlooked for
ſhall all conſume to duſt:
5 And laſt by feare, O Lord,
of euerlaſting paine,
Which I by ſin haue well deſeru'd,
therein for to remaine.
6 But yet O bleſſed Lord,
when thou ſhalt angry be,
In furie thine correct me not,
nor poure thy wrath on me.
7 And though thy bow be bent,
with arrow ſet therein,
And ready thou my ſoule to wound,
for my committed ſin:
8 Yet let thy mercy moue
with ruth on me I craue,
Becauſe thou know'ſt I cannot giue
the thing that I not haue.
9 For thou muſt firſt me giue,
yet I can giue to thee:
For of my ſelfe and from my ſelfe
comes but iniquity.
10 *Thine arrowes I confeſſe,*
ſo deepe haue peirſt my heart,

VER. 1. Domine ne in furore tuo arguas me, neque in ira tua corripias me.

VER. 2. Quoniam ſagittæ tuæ infixæ ſunt mihi.

That medicine none, ne other craft,
can ſeuer them apart.
11 For if by craft I might,
theſe wounds make whole againe,
And ſo eſcape eternall death,
and euerlaſting paine,
12 My feare ſhould be the leſſe,
my ioy a great deale more:
But thou ô Lord, the leach muſt be,
for ſickneſſe mine and ſore.
Et confirmaſti ſuper me manum tuam.
13 *Thine hands thou haſt inforſt,*
ſo heauy vpon me,
As death with dart I know right well,
cannot auoided be.
14 O death, vnto the man,
that ſubſtance hath at will,
How ſharpe and bitter is thy dart,
when thou comſt him to kill?
VER. 3. Non eſt ſanitas in carne mea.
15 *Lord in my fleſh I feele,*
no health there is at all:
For when I thinke moſt ſure to ſtand,
I readieſt am to fall.
16 But bleſſed are thoſe men,
which neuer did offend
In ſinfull luſts, but haue themſelues
kept cleane vnto the end.
17 For in their ſoules they find
great quietneſſe and reſt,
And euery thing they take in hand,
doth turne vnto the beſt.

18 But contrarie to thoſe,
that ſpend the day and night,
In exerciſe of wickedneſſe,
and take therein delight.
19 For they in conſcience feele,
ſuch buſines, broile, and ſtrife,
That for to thinke vpon their ſinne,
a hell is to their life.
20 O Lord, among thoſe ſort,
my ſelfe haue gone aſtray,
And from the face of anger thine, A facie iræ tuæ.
could neuer flee away.
21 Yet thou haſt ſuffered me,
and giuen me grace at laſt,
For to acknowledge all my faults,
and wicked life now paſt.
22 *My bones were void of reſt,* Non eſt pax oſſibus meis à facie peccatorum meorum.
by reaſon of my ſinne:
And all my body grieued was,
without and eke within.
23 Sinne may well be compar'd,
vnto a ſerpent vile,
Which with his body, head, and taile,
doth many one beguile.
24 For where the ſerpents head,
to enter doth begin,
There all the body with the taile,
apace comes sliding in.
25 The motion firſt to ſinne,
vnto the head apply,

VER. 4. Quoniam iniquitates meæ ſuper-greſſæ ſunt caput meum: & ſicut onus graue grauatæ ſunt ſuper me.

And when the heart conſents thereto,
then is the body nie.
26 The fact once being done,
then is the ſerpents taile
With head and body entred in,
where he muſt needs preuaile.
27 *For why? this ſerpent ſinne,*
ſo high himſelfe doth reare,
Aboue mine head the weight of whom
is more than I can beare.
28 And thus by ſufferance came,
by licence that I gaue,
This ſerpents head into my ſoule
his entrance firſt to haue.
29 For now hath he brought in,
his body, taile, and all,
And therewith doth ſurcharge my ſoule
that ſhe is like to fall.
30 The burthen is ſo great,
that many times (alas)
She is compeld to doe the thing,
ſhe would not bring to paſſe.
31 Too hard it is for me
this ſerpent to expell,
It muſt be thou, O mighty King,
the ſtrength of Iſrael.
32 Thou that the diuels draueſt foorth
out of the men poſſeſt,
Vouchſafe this ſerpent to expell,
and ſet my ſoule at reſt.

33 Thy grace muſt worke in me,
to be contrite in hart,
And this from thee to me muſt come,
withouten my deſart.

34 *My bones corrupted are,*
and putrifide ſo ſore,
By reaſon of my follies paſt,
that wee is me therefore.

35 The marks of mine old ſinnes
doe rotten waxe againe,
And freſh and greene they do appeare,
to further more my paine.

36 *By reaſon of my ſinne,*
I am a wretch become,
Setting my minde on earthly things,
like beaſt both bruite and dumbe.

37 *And crooked am I made*
vnto the verie end,
The day throughout continually
with woe and griefe I ſpend.

38 Becauſe I am throwne downe,
and not compeld thereto,
No violence did me enforce
this wickedly to do.

39 It was my will which led
intelligence awrie,
And that which reaſon willed me,
the ſame did I denie.

40 Will is the middle part,
Lord, of my ſoule I know:

VER. 5.
Putruerunt & corruptæ ſunt cicatrices meę a facie inſipientiæ meæ.

Miſer factus ſum.

VER. 6.
Et curuatus ſum vſque in finem, tota die contriſtatus ingrediebar.

And I my will for to exalt,
did reaſon ouerthrow.

VER. 7. Quoniam lumbi mei impleti ſunt illuſionibus.

41 *Whereby my loines are full,*
that is, my fleſh to ſay,
Repleat is with illuſions,
that me deceiue alway.
42 Ah wicked fleſh of mine,
that doth my ſoule entiſe,
Thou hurtſt thy ſelfe, offendſt my God
by thy lewd exerciſe.
43 And by this luſt of mine,
no health is in my fleſh.

Non eſt ſanitas in carne mea.

For ſin my ſoule and body grieues,
ſtill day by day afreſh.
44 My ſoule tormented is,
by ſight of minde vncleane,
My body weake and feeble brought,
through luſt made bare and leane.

VER. 8. Afflictus ſum & humiliatus ſum nimis: Rugiebam a gemitu cordis mei.

45 *Thus I afflicted ſore,*
and weary low am brought,
And am a bondman vnto ſinne,
in word, in deed, and thought.
46 This ſin ſo ſettled is,
that it will not depart,
Which cauſeth me, *To rore and cry,*
with ſorrow from my heart;

VER. 9. Domine, coram te eſt omne deſiderium meum, & gemitus meus a te non eſt abſconditus.

47 *O Lord, the great deſire.*
that doth proceed from me,
And mourning much that I doe make,
not hidden is from thee.

48 Thy

48 Thy ſight is of great ſtrength,
for end thereof is none,
And be the diſtance ne're ſo farre,
thy power and ſtrength is one.
49 Thy ſight, O God, attaines,
to diſtance all that be,
And makes no change of more or leſſe,
as is with vs we ſee.
50 *My heart is troubled ſore,*
my ſtrength is gone me fro,
Likewiſe the ſight of both mine eyes,
from me is gone alſo.
51 The tribulations great,
wherewith my ſinfull heart
Is vext, and troubled night and day,
about in euery part:
52 Is, Lord, for feare of thee,
and of thy puniſhment,
Which thou ſhalt render vnto me,
for this my life miſpent.
53 O Lord, remoue from me,
this cloudie miſt of mine,
And with thy grace and mercy mixt,
annoint my dusked eyne;
54 That I the way may ſee,
wherein thou haſt delight,
And in the ſame my ſteps direct,
to walke both day and night. Amen.

VER. 10.
Cor meum conturbatum eſt, dereliquit me virtus mea & lumen oculorum meorum & ipſum non eſt mecum.

The ſecond part.

MY wretchednesse, ô Lord,
is more than may be ſaid:
It's not alone the griefe of heart
that maketh me diſmaid:
2 Ne feebleneſſe of ſtrength,
depreſt with vices all,
Nor in the blindneſſe of my ſoule,
which readie is to fall.
3 But otherwiſe it comes,
and ſtill encreaſeth more,
That is, where I thought comfort find,
is turned to me ſore.
4 *My friends and neighbours, Lord,*
in whom I put my truſt,
Againſt me all together ſtood,
and ſhew'd themſelues vniuſt.
5 *And they that ſtood me next,*
farre off got them away,
And ſuch as waited for my life,
ſet on me as a prey.
6 The force of wicked fiends,
ô Lord, is verie ſtrong:
No earthly power is like to theirs,
if thou them ſuffer long
7 To exerciſe their force
on ſinners all that be,
Not one among ten thouſand ſhall
be left aliue to thee.

8 They

VER. 11. Amici mei & proximi mei aduerſum me appropinquabant: & aſtiterunt.

VER. 12. Et qui iuxta me erant de longe ſteterũt, & vim faciebant animam meam.

8 They ſtudie to deceiue,
by worldly pleaſure vaine,
And ioyes ſuch as the fleſh deſires,
to bring vs endleſſe paine.

9 *Theſe, Lord, haue ſought for me,*
and wrought me ill the while,
And with deceitfull vanities
did dayly me beguile.

Et qui inquirebant mala mihi, locuti ſunt vanitates, & dolos toto die meditabantur.

10 O Lord, many times I feele,
when I thus tempted am,
Such pleaſures ſpring, I ioy thereat,
not looking whence they came.

11 Or at the leaſt, ô Lord,
I would not vnderſtand,
Ne ſee the ſnares for me were laid
to bring me vnder hand.

12 The pleaſures of the fleſh
So ſweet ſound in mine eare,
That what is ſpoken there againſt,
I liſt not for to heare.

VERSE 3.
Et ego tanquã ſurdus non audiebam, & ſicut mutus non aperiens os ſuum.

13 *But as one being deafe,*
with ſilence paſſe away,
And as a man that dumbe is borne,
haue not a word to ſay.

14 Indeed I muſt confeſſe,
my ſelfe I haue not ſought,
Nor ſpake againſt my wickedneſſe
in ſuch ſort as I ought.

VER. 14.
Et factus ſum ſicut homo non audiens & non habens in ore ſuo redargutiones.

15 *But as one deafe and dumbe,*
that ſin no time would blame,

Ne

Ne open would mine eares to heare,
how to auoid the ſame.

16 Yet true it is, O Lord,
let man his faults confeſſe,
With ſighes, and ſorrow from his heart,
he did thy lawes tranſgreſſe.
17 Yea let him doe his beſt,
and ſatisfaction make;
And yet if hee be voide of hope,
thou wilt him ſure forſake.
18 For Iudas ſorrow made,
when he had thee betraid,
And did reſtore the ſiluer backe,
and downe againe it laid.
19 He openly confeſt,
he ſinned grieuouſly,
In that he had falſly betraid,
the innocent to die;
20 And wanting hope, we ſee,
into deſpaire he fell,
And hang'd himſelfe vpon a tree,
among the rauens to dwell.
21 Hope is the gift, O Lord,
that from thy grace proceeds, (loue.
And grace brings faith, & faith brings
from whom ſprings fruitfull deeds.
22 *And for becauſe that I*
did alwaies hope in thee,
Thou wilt me heare, O Lord my God,
and ſafe deliuer me.

VER. 15. Quoniam in te domine ſperaui, tu exaudies me domine deus meus.

23 My

23 My hope is firmely fixt,
and cannot be remoou'd;
Becauſe thy grace aſſureth me,
my faith is not diſproou'd.

24 *Thus haue I ſaid, O Lord,*
leſt any time at all,
Mine enemies ſhould ouer me,
triumph to ſee me fall.

25 *For whiles my feet did ſlide,*
againſt me much they ſpake,
That is to ſay, whiles my deſires,
the way to ſinne did take.

26 And were from thee remoou'd,
to follow lothſome luſt;
Then did mine enemies reioyce,
to ſee me in the duſt.

27 But Lord, I me ſubmit,
vnto thy diſcipline,
And meekely take correction thine,
for old offences mine.

28 *And haue my ſelfe prepar'd,*
vnto the whip of paine,
Whereby my griefe and dolour may,
ſtill in my ſight remaine.

29 And Lord thou knoweſt of old,
there is no good in mee;
Not one man good vpon the earth,
not one ſeekes after thee.

30 Among thy choſen ſort,
vnfaithfulneſſe was found,

VER. 16.
Quia dixi ne quando ſupergaudeant mihi inimici mei, & cum commouentur pedes mei, ſuper me magna loquuti ſunt.

VER. 17.
Quoniam ego in flagella paratus ſum, & dolor meus in conſpectu meo ſemper.

Like-

Likewiſe among thy Angels bright
were thouſands caſt to ground.
31 Then how much more, (alas)
of wretches ſuch as I,
That dwell in houſes made of clay,
muſt ſinne continually?

VER. 18. Quoniam iniquitatē meam annunciabo & cogitabo pro peccato meo.

32 *I will confeſſe to thee,*
all mine vngodlineſſe,
And for my ſinnes will take more thought
than any can expreſſe.
33 And yet, ô Lord, thy grace
muſt worke this good in me,
By which I ſteadfaſtly beleeue,
I choſen am to thee.
34 For now by grace I minde
my ſinfull life t'amend,
And vnto vertue will applie
my ſelfe vnto the end.
35 I ſee the follies paſt,
wherein I tooke delight,
To be both vile, wicked, and naught,
and odious in thy ſight.

VER. 19. Inimici autem mei viuunt & cōfirmati ſunt ſuper me, & multiplicati ſunt qui oderūt me iniqué.

36 *And though my foes do liue,*
and ouer me made ſtrong;
And they which hated me are great,
and doe me treble wrong:
37 No maruell it's, ô Lord,
for why, they mightie be,
And are, except thy grace aſſiſt,
too ſtrong alway for me.

38 Thy

They haue long time deuis'd,
deceitfull crafty gins,
And by the ſame haue ouerthrowne
the ſtrongeſt in their ſinnes.
If any time I flee,
repentance for to finde,
Then one of theſe malicious ſpirits,
aſſaileth ſtraight my minde.
And with deuices new,
and frauds that be vnknowne,
He craftily doth me ſubdue,
and ſo makes me his owne.
Thus Lord when I am bent,
thy goodnes to purſue,
Mine enemies doe me detract,
and breed my bale anew.
The wicked fiend (alas)
doth many times me griue:
The world alſo doth follow me
the daies I haue to liue.
The fleſh doth me prouoke,
with luſt both lewd and nought:
Thus by theſe three mine enemies
I am in thraldome brought.
Yet, Lord, forſake me not,
ne let thy grace depart,
Leſt that mine enemies vnwares
doe thorow pierce mine heart.
And though ſometime, O Lord,
thy preſence thou withdraw,

VER. 20. Qui retribuunt mala pro bonis, detrahebant mihi, quoniam ſequebar bonitatem.

VER. 21. Ne derelinquas me Domine Deus meus, ne diſceſſeris à me.

Whereby

Wherby the fiend may entrance mak
and bring me morein awe.
46 Yet Lord, thy grace reſtore,
to me poore wretch againe,
That I thereby may him reſiſt,
to make his trauell vaine.

VER. 10. Intende in auditorium meum domine deus ſalutis mee.

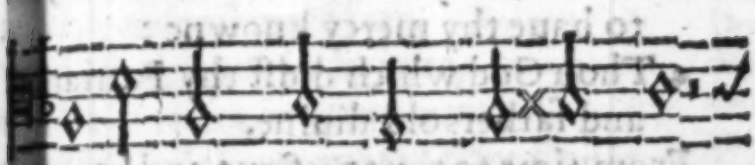
47 *Giue heed therefore my God,*
which art my helpe and health,
Whoſe mercy & whoſe goodnes ſhew
is to my ſoule chiefe wealth.
48 Giue temporall health, O Lord,
as vnto thee ſeemes beſt,
And to my ſoule thy ſauing health,
in heauen with thee may reſt. Amen

Miſerer

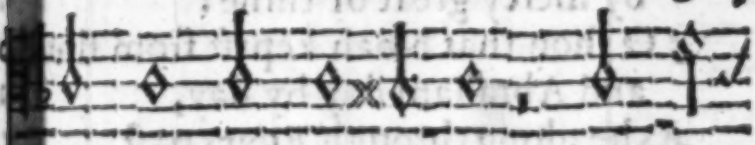
Sorrowfull Soule.

The first part.

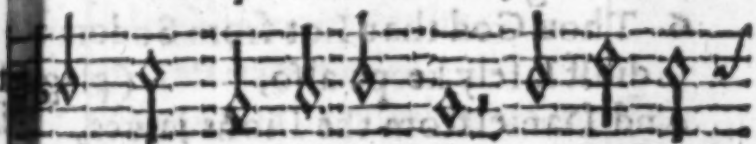
Miserere mei. Psal. 51.



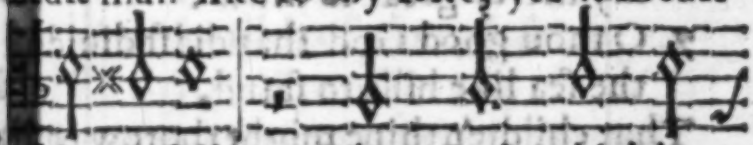
1. O thou that mad'st the world of nought,



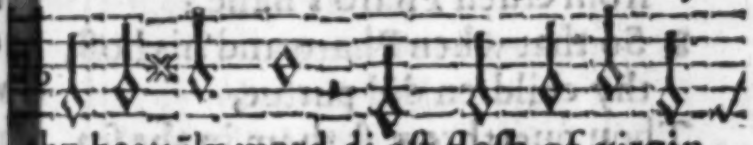
whom God thy creatures call, which for-



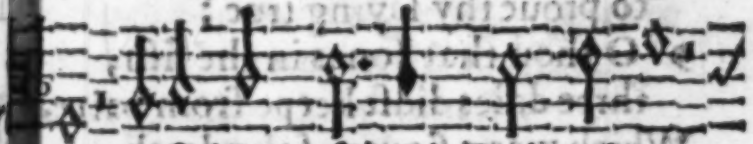
medst man like to thy selfe, yet suffredst



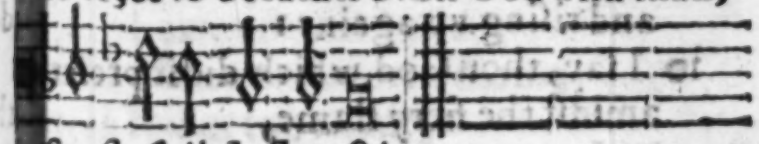
him to fall: 2. Thou God, which by



thy heauēly word, didst flesh of virgin



take, & so becamst both God and man,



for sinfull fleshes sake:

3 O Lord thou ſaweſt when may by ſi
to hell was ouerthrowne,
Didſt meekely ſuffer death on croſſe,
to haue thy mercy knowne:
4 Thou God which didſt thy Patriark
and fathers old diuine,
From time to time preſerue and keepe
by mercy great of thine:
5 O thou that Noah keptſt from floud
and Abraham day by day,
As he along through Egypt paſt,
didſt guide him in the way:
6 Thou God that Lot from Sodoms
didſt ſafely keepe alſo, (plagu
And Daniel from the Lions jawes,
thy mercy great to ſhow:
7 O thou good God that didſt diuide
the ſea like hills to ſtand,
That children thine might thorow paſſ
from cruell Pharo's hand;
8 So that when Pharo and his hoſt,
thy children did purſue,
Thou ouerthrew'ſt them in the ſea,
to proue thy ſaying true;
9 O thou that Ionas in the fiſh,
three daies didſt keepe from paine,
Which was a figure of thy death,
and riſing vp againe:
10 I ſay, thou God, which didſt preſeru
amidſt the fiery flame,

he three yong men, which ſung therin
the glory of thy name.

Then God haue mercy on my ſoule,
thy goodneſſe me reſtore,
nd for thy mercies infinite,
thinke on my ſinnes no more.

O Lord the number of my ſinnes,
is more than can be told,
herefore I humbly doe deſire,
thy mercies manifold.

For ſmall offence thy mercy ſmall,
may ſoone ſmall faults ſuffice:
ut I, alas, for many faults
for greater mercy cries.

And though the number of my ſins
ſurpaſſe the ſalt ſea ſand,
nd that the filth of them deſerue
the wrath of thy iuſt hand:
Yet doe thy mercies farre ſurmount]
the ſinnes of all in all,
hou wilt with mercy vs relieue,]
for mercy when we call.

Right well I know, man hath no
ſo much for to tranſgreſſe, (power
s thou with mercy maiſt forgiue,
through thine almightineſſe,

I doe confeſſe my faults be more
than thouſands elſe beſide,
ore noiſome and more odious,
more fouler to be tride,

VER. 1.
Miſerere meî Dens ſecundum miſereeordiam tuam, & ſecundum multitudinem miſerationum tuarum dele iniquit tem meam.

18 Than euer was the lothſome ſwin
or menſtruall cloth beraid,
To thinke thereon my wofull ſoule,
(alas) is yet affraid.

VERSE 6.
Amplius lana me ab iniquitate mea & a peccato meo munda me.

19 Wherfore good Lord, do not beho
how wicked I haue bin,
But waſh me from my wickedneſſe,
and cleanſe me from my ſinne.

20 The Iſralites being defil'd,
durſt not approach thee nie,
Till they their garments & themſelu
had waſhed decently.

21 The prieſts eke clenſed alſo were,
yer they thy face would ſee,
Elſe had they periſht in their ſinne;
ſuch, Lord, was thy decree.

22 (alas) how much more need I the
to craue while I am here,
To waſh my foule and ſpotted ſoule
that it may cleane appeare?

23 Polluted cloathes with filth diſtain
doe many waſhings craue,
Yer that the launder can obtaine,
the thing that he would haue.

24 My ſoule likewiſe (alas) doth nee
thy many dewes of grace,
Yer it be cleane: for cankred ſinne,
ſo deepe hath taken place.

25 The Leproſie that Naman had,
could not be done away,

Till he ſeuen times in Iordan floud
had waſht him day by day.
26 How many waters need I then
for to be waſhed in,
Er I be purged faire and cleane,
and clenſed from my ſinne?
27 But, Lord, thy mercy is the ſope
and waſhing lee alſo,
That ſhal both ſcoure & clenſe the filth
which in my ſoule doth grow.
28 Why ſhould I then (alas) deſpaire
of goodnes thine to me,
When that thy iuſtice willeth me,
to put my truſt in thee? (paſt:
29 Thy promiſe Lord thy mouth hath
which cannot be but true,
That thou wilt mercy haue on them,
that turne to thee anew. (paſſe,
30 I know when heauen and earth ſhall
this promiſe ſhall ſtand faſt;
Wherefore vnto thy Maieſty,
I offer now at laſt
31 An heart contrite and ſorrowfull,
with all humility,
Or heinous ſinne by it conceiu'd,
through mine iniquity;
32 *I doe acknowledge all my faults,*
my ſinnes ſtand me before;
Haue them in remembrance, Lord,
and will for euermore.

VER. 3.
Quoniam iniquitatem meam ego cognoico, & peccatum meum contra me eſt ſemper.

33 Becauſe

33 Becauſe thou ſhouldſt the ſame fo
I ſtill doe thinke thereon,
And ſet it vp before my face,
alwayes to looke vpon.

VER. 4. Tibi ſoli peccaui, & malum coram te feci. Vt iuſtificeris in ſermonibus tuis, & vincas cum iudicaris.

34 *Againſt thee only bane I ſinn'd,*
and done ill in thy ſight,
In whom it lies to puniſh me,
or to forgiue me quite.
35 But ſure my hope is firmely fixt,
that thou wilt me forgiue.
For with thine honour ſhall it ſtand,
to ſuffer me to liue:
36 *That all the world doth witneſſe the*
a iudge moſt iuſt to be,
For that thou wilt thy promiſe keepe
to all that truſt in thee:
37 That is, our ſinnes thou wilt rem
and cleane forget them all,
And bend thine eares vnto our plain
when we vpon thee call.

The ſecond part.

O Lord conſider with thy ſelfe,
what mettall I poſſeſſe:
Behold in ſinne I was conceiu'd,
and borne in wickedneſſe.

VER. 5. Ecce enim in iniquitatibus conceptus ſum, & in peccatis concepit me mater mea.

2 From Adam firſt this ſin was dra
whereby I am made prone
To doe the ill ſhould thee offend,
and let the good alone.

Yea, many a time I am ſo drawne
to do I would not doe,
And that I would I leaue vndone,
for want of might thereto.
Such is, O Lord, the ſtrength & force
of my concupiſcence,
But yet of greater force than this,
is Lord thine indulgence.
For thou wilt mercy ſhew to them,
that mercy doe require,
And wilt not turne thy face from ſuch
as mercy doe deſire.
Surely of honor more is thine,
through pitty men to ſaue,
Than by thy iuſtice to condemne
ſuch as deſerued haue.
Therefore, O Lord, receiue me now
which doe my ſelfe accuſe, (giue
To th'end thou ſhouldſt my ſinnes for-
and all my faults excuſe.
O Lord, I doe not hide my ſinnes,
but ſhew them vnto thee,
Becauſe thou ſhouldſt thy mercy grant
as thou haſt promis'd me.
For neuer yet thou haſt beene found,
in any word vniuſt,
Nor canſt thou now begin at me,
ſince that in thee I truſt.
Thou Lord haſt euer loued truth,
and truth thou art moſt ſure,

VER. 6.
Etenim veritatem dilexiſti.

Thou art the very verity,
for euer to endure.
11 Thou promiſedſt to Abraham,
his ſeed to multiply,
Euen as the ſtarres, and as the ſand
that in the ſea doth lie.
12 To Iſaac and to Iacob eke,
like promiſe didſt thou make,
And thou the ſame performed haſt
for this thy promiſe ſake.
13 Thou promiſedſt to Ioſhua,
to ſtrength him with thy hand,
And ſo he ſlew the Cananites,
and did diuide their land.
14 To Gedeon thou promiſe mad'ſt,
that he ſhould ſet at large
The Iſraelites which were in thrall,
and in their enemies charge.
15 When Ezechias lay ſore ſicke;
and wel nigh at deaths dore,
Thou promiſedſt him his health again
to liue fifteene yeeres more.
16 Thus haſt thou kept thy promiſe
to thouſands elſe beſide,
Who haue repoſed truſt in thee,
thou haſt no helpe denide.
17 Euen ſo good Lord, thy promiſe
with me that am vniuſt,
A ſcabbed ſheepe, one of thy flock
and ouercharg'd with luſt.

18 W

18 Which of long time haue run aſtray
the time ſince I was borne,
Yet now return'd with heauie heart,
that's with repentance torne.
19 Thus hath thy grace now called me,
with mercie of thy hand,
And what thy will and pleaſure is,
by grace I vnderſtand.
20 *Thou haſt reuealed vnto me*
the things that be vnknowne,
The ſecret poynts of wiſedome thine,
thy grace to me hath ſhowne.
21 Thy myſteries that hidden were
within thy ſacred word,
Thou haſt to vs made manifeſt,
by Ieſus Chriſt our Lord.
22 I am now fed with bread of life,
that ſhall my hunger ſlake,
And from dame wiſdoms watry ſprings
my drinke I often take.
23 Now wiſdom hath caſt out her floud
the plants all watred be,
And ſtill ſhe ſeekes to lighten thoſe
that put their truſt in thee.
24 Of his her floud S. Paul did drinke,
and he was taught thereby
Thy wiſedome, Lord, which ſecret was,
and hidden long did lie:
25 As thou to him didſt manifeſt
by thy free Spirit before,

Incerta & occulta ſapientiæ tuæ manifeſta ſti mihi.

Which ſearcheth out the very depth
of ſecrets thine and ſtore.
26 Of this, Lord, part I taſted haue,
through mercy ſhew'd to me,
And am now taught by them to know
mine owne infirmitie.
27 And by it am I taught likewiſe
thy goodneſſe for to know,
Beſeeching thee this worke begun,
may neuer part me fro.
28 So that the light which kindled is
in me by thy great grace,
May ſo increaſe, as darkneſſe, Lord,
may neuer more take place.

The third part.

VERSE 7. *Aſperges me domine hyſſopo, & mundabor: lauabis me, & ſupra niuem de albabor.*

WIth Hyſope, Lord, beſprinkle me,
and cleanſe me from my ſinne:
More whiter then ſhall I be made
than euer ſnow hath bin.
2 Thou didſt command this herb with
a ſprinkle for to be, (blood
To ſprinkle ſuch as clenſed were
from loathſome leproſie.
3 A bundle of this herbe, O Lord,
thou didſt command alſo
To dip in bloud of ſimple ſheepe,
and therewithall to ſhow,
4 Vpon the doore-poſts of the houſe,
the ſlayer might it ſee,

Wher

wherby the plague might ſhun the place
and from thy people flee.
5 Theſe vnto vs do repreſent
the bloud of thy deere ſonne,
Without the which no man is cleane,
what euer can be donne.
6 And he that marks his ſoule therwith
and puts his truſt therein,
The ſlayer hath no power to hurt
nor plague him for his ſinne.
7 If with this grace thon ſprinkle me,
I ſhall be white, I know,
And though as bloud my ſins appeare,
they ſhall be like the ſnow.
8 Yea though my ſins as purple were,
or as the skarlet dye,
Thy grace ſhall make them as the wool
to appeare before thine eye.
9 *Then ſhall I heare the words of ioy,*
of gladneſſe ſo likewiſe,
That Nathan to King Dauid ſpake,
whom thou didſt not deſpiſe.
10 That is, my ſinnes are now put out,
what euer I haue don,
And are forgiuen me quite and cleane,
by Ieſu Chriſt thy Son.
11 Then ſhall I heare the words Chriſt ſpake
to him the palſie had,
My Son, thy ſinnes are thee forgiuen,
ariſe, go home, be glad.

VER: 8.
Auditus meus dabit gaudium & lætitiam.

12 Then ſhall I heare thee alſo ſpeake
by inſpiration,
Whereby I ſhall be comforted
in tribulation.

Et exultabunt oſſa quæ confrigiſti.

13 Yea Lord, *the bones thou broken haſt,*
ſhall then againe reioyce,
Through working of thy heauẽly grace
and ſweetneſſe of thy voyce.

14 That is, the powers of my poore (ſoule
whom ſinne ſo weake hath brought,
Whereby it wanted power to worke
the good it long time ſought,

15 Shall then recouer that was loſt,
and be reuiu'd againe,
And through the quickning of thy ſpirit
Sinne ſhall no more remaine.

VER. 19. Auerte faciem tuam a peccatis meis, & omnes iniquitates meas dele

16 Wherefore, *thy face turn from my ſins,*
and wipe my faults away,
And eke all mine iniquitie,
moſt humbly I thee pray.

17 I meane the face of Iuſtice thine,
wherewith thou do'ſt behold
The ſinnes we dayly do commit,
to puniſh manifold. (me

18 This face, good Lord, turn thou fro
and from the faults I make:
And them forget, and me forgiue,
for thy great mercie ſake.

19 But Lord, the face of mercie thine,
from me turne not away,

But therewithall behold me ſtill,
and helpe me day by day.
20 For what am I if that thy grace
thou take away from me?
A bondman vnder ſinne and death,
and caſt away of thee:
21 And euery man thy grace that wants
ſhall haue a heart of ſtone,
As Pharo had, after thy grace
departed was, and gone.
22 He ſhall both ſee and heare indeed
yet ſhall be deafe and blinde,
His eares and eyes ſhall ſtopped be,
the truth he ſhall not finde.
23 His heart likewiſe ſhall frozen be,
or as the ſtony wall,
He ſhall thy creatures like and loue,
and loue not thee at all.
24 Yea ſuch an heart, O Lord, in me
long time hath taken place,
Which no way can be mollifide,
but by thy ſpeciall grace.
25 Wherefore I pray thee heartily,
remoue this heart from me:
And, Lord, in me a new heart make,
that flexible may be.
26 A fleſhly heart both ſoft and meek,
an heart that I may know
Thou art the Lord, without whoſe grace
no goodneſſe I can ſhow.

VER. 10.
Cor mundum crea in me Deus.

Et ſpiritum rectum.

27 This grace it is that muſt reuiue
a right ſpirit, Lord, in me.
My ſpirit through ſin is crooked made,
and loathſome for to ſee.

Innoua in viſceribus meis.

28 *Make it vpright therefore to be,*
and that decline it may
From worldly pleaſures light and vaine
that vaniſh ſoone away.
29 Vouchſafe, ô Lord, to heauẽly things
my ſpirit may aſpire,
And with thy grace repleniſht be,
moſt humbly I deſire.
30 Let neither yet aduerſity,
nor worldly wealth alſo,
Plucke downe my ſpirit nor hinder it,
where it deſires to go.

VER. 11. Ne proijcias me facie tua, & ſpiritum ſanctum tuum ne auferas à me.

31 *Ne caſt me off at any time,*
from preſence of thy face,
Ne take from me thy holy ſpirit,
O Lord in any caſe.
32 My ſins good Lord, behind thee caſt
there euer to remaine:
But caſt not me from thy ſweet face,
as thou didſt wicked Caine.
33 Nor from thy fauour caſt me ſo,
as thou didſt caſt king Saul;
For if that I thy preſence loſe,
I cannot chuſe but fall.
34 O Lord how ſweet and gratious,
is this thy ſpirit moſt pure!

It leadeth thoſe that loueth thee,
where righteous folke endure.
35 Grant Lord, that this thy holy Spirit
may dwell within me ſtill,
And me confirme in righteouſneſſe,
according to thy will.

The fourth part.

O Lord my God, reſtore to me
thy ſauing health againe,
And ſtabliſh me with thy chiefe ſpirit,
that it may ſtill remaine.

VER. 12 Redde mihi lætitiam ſalutaris tui & ſpiritu principali confirma me.

2 My ſinnes, ô Lord, haue bin the cauſe
that I thy grace did want:
And when thy grace departed was,
I found thy Spirit but ſcant.
3 The loſſe wherof did grieue me much
and by the ſame I found,
All goodneſſe gone, all wickedneſſe
within me to abound.
4 For light and darkneſſe may not be
at one time in one place:
No more may ſinne and wickedneſſe
aſſociate be with Grace.
5 Wherefore the greatneſſe of my loſſe
hath made my griefe the more,
And where in ſinne I had delight,
I now repent it ſore.
6 Behold therefore moſt mightie God,
mine inward griefe of mind,

And of thy goodneſſe me reſtore
to that I cannot find:
7 I meane thy ſacred holy Spirit,
which I through weakeneſſe loſt,
Mine enemies were ſtrong and fierce,
and cruelly me toſt.
8 So that my ſoule too feeble was,
Their power for to withſtand:
Good Lord, in grace yet once againe
confirme me with thy hand.
9 And let thy ſpirit no more depart,
no Lord, not when I die,
But that it may ſtill with my ſoule
remaine continually.
10 *Then ſhall I ſtedfaſtly inſtruct*
the wicked in thy way,
whereby to thee they may returne,
that long haue gone aſtray.
11 I will my ſelfe put forth, ô Lord,
to ſinners all that be,
As an exemple them to cauſe
For to remember thee.
12 I will not ceaſe for to declare
thy juſtice euery where,
And of thy iudgement bring them all
in terror and in feare.
13 And then will I againe extoll
thy mercies ouer all,
To plucke them from diſpairing, Lord,
leſt any therein fall.

VER. 13.
Docebo iniquos vias tuas & impij ad te conuertentur.

14 Thus

14 Thus ſhall I able be to do,
being confirm'd in thee,
By working of thy holy ſpirit,
which thou ſhalt put in me.
15 Thy ſeruant Moſes was affraid,
to goe on meſſage ſent,
Till thou promis'd to be with him,
when he to Pharo went.
16 After which time he doubted not,
but forth went on his way,
Accompliſhing thy holy heſt,
as thou didſt bid him ſay.
17 The ſeuenty elders of the hoſt
to thee whom Moſes brought,
Till part of Moſes ſpirit they had,
were able to doe nought:
18 But after that, they propheſide,
and did thy people guide,
And ruled them with righteouſneſſe,
and truth on euery ſide.
19 Lord, Peter at a womans voice,
thy ſweet ſonne Chriſt denaid,
And ready was him to forſake,
he was ſo ſore affraid.
20 Vntill that thou reuiuedſt him
with this thy ſpirit of grace:
Yea, Lord thy ſons Apoſtles all,
were bidden for a ſpace,
21 To bide within Ieruſalem,
in prayer and in loue,

Till

Till they were with thy holy ſpirit
fulfilled from aboue.
22 Wherefore ſend down thy holy ſpirit
in me the ſame to be.
VER. 141. Libera me de ſanguinibus deus, deus ſanitatis meæ.
And from the guiltineſſe of bloud
good Lord deliuer me.

The firſt part.

THou God that God art of my health,
deliuer me I pray,
From ſin that I committed haue,
againſt thee day by day.
2 A multitude of ſinnes there be,
from fleſh and bloud that grow,
Which I through my concupiſcence,
haue daily done I know.
3 And this corruption is in me,
by nature as I finde;
For what is he can make that cleane,
that is vncleane by kinde?
4 How can a man of woman borne,
be cleane I faine would know.
The childe that is but one day old,
yet is vncleane alſo.
5 Thus fleſh & bloud ſuch works bring forth
as aye corrupted be,
And therefore cannot heauen enioy,
ne dwell and raigne with thee.
6 Vpon corrupted nature mine,
O Lord poure forth thy grace,

And

And from theſe blouds deliuer me,
and all my ſinnes deface.
7 Then Lord ſhall I be purged cleane,
from all my wickedneſſe.
Which grant good Lord, *So ſhal my tong exalt thy righteouſneſſe,*
8 In that thou mercy ſheweſt to me,
being a wicked man,
Giuing me grace penſiue to be,
my grieuous ſinnes to ſcan,
9 Making me iuſt that am vniuſt,
wherein thou God art found,
In mercy truth and righteouſneſſe,
moſt perfect ſure and found.
10 But yet ô Lord before my tongue
thy righteouſneſſe can raiſe,
My lips and mouth thou open muſt,
whereby to ſhew thy praiſe.
11 For elſe vnſeemly praiſe will be,
where lips be lickt with ſinne,
And where the minde with wickedneſſe
is ſtuffed full within.
12 Good Lord, the Prophet Eſay,
when he thy glory ſawe,
Confeſt his lips to be vncleane,
and therefore ſtood in awe,
13 Vntill ſuch time as Seraphin
thou ſentſt with burning coale
His lips to touch, and therewithall,
he by and by was whole.

Et exaltabit lingua mea iuſtitiam tuam.

VER. 13. Domine labia mea aperies, & os meum annunciabit laudem tuam.

14 I meane that his vnrighteouſneſſe
was then forgiuen quite,
And all his ſinne and wickedneſſe
was cleane put out of ſight.
15 O Lord my God, in ſuch a ſort
vouchſafe my mouth to touch,
That I thy glory may ſet forth,
to little and to much.
16 *To offer ſacrifice to thee,*
for offerings burnt were vaine,
No pleaſure, Lord, thou haſt in them,
nor ought in them remaine.
17 They were but figures of that thing
which now to paſſe is come,
That is, the liuely ſacrifice
of Ieſus Chriſt thy ſonne.
18 To offer gold to thee, O Lord,
or treaſure of the land,
It needeth not, ſith all the world
is thine, and at thy hand.
19 And yet I will not empty come,
but offer vnto thee
An humble ſpirit with heart contrite,
for mine iniquity.
20 *This ſacrifice, O Lord, I know*
thou wilt no time deſpiſe,
But it behold, and looke thereon
with thy moſt gratious eyes.
21 And Lord for that there nothing
be left behind in me, (ſhou

VER. 16. Quoniam ſi voluiſſes ſacrificium, dediſſem vtiq; holocauſtis non delectabaris.

VER. 17. Sacrificium Deo ſpiritus contriſtatus, & cor humiliatum Deus non deſpicies.

Bo

Both bodie, ſoule, and all their powers
I offer vnto thee.
22 And as a liuely ſacrifice,
as Ezechias did,
Such time as he thy fauour got,
and health recouered.
23 The ſame did Marie Magdalen
offer in humble ſort,
The theefe alſo vpon the croſſe
to his endleſſe comfort.
24 Great numbers more vnſpeakeable,
by this thy fauour wan:
And I through grace now penitent,
although a ſinfull man,
25 Doe claime no leſſe of mercie thine
for to be ſhew'd to me,
Becauſe thou art as then thou waſt,
and euermore ſhalt be.
26 *To Sion, Lord, likewiſe ſhew forth*
thy fauour and thy grace,
That is, vnto thy faithfull flocke
diſperſt from place to place.
27 Such as depend on thee alone,
and doe themſelues forſake,
Vpon the walls of this thy fort,
thou Lord muſt vndertake
28 Watchmen to ſet continually,
the ſame for to defend,
Leſt that the enemies vnawares
bring all to wofull end.

VER. 18.
Benigne fac Domine in bona voluntate tua Sion.

29 Thou

29 Thou knoweſt, ô Lord, of what ſmal (force
mankind hath euer bin.

Vt ædificentur muri Ieruſalem.

Since firſt our father Adam fell,
when he committed ſinne.
30 Help vs therefore moſt mighty God,
ſo with thy heauenly grace,
As we in building Syon here,
by faith may ſee thy face.
31 So ſhal we thē, through mercy thine
be ſquared ſtone meet found,
To building of Ieruſalem,
whoſe walls do ſtill abound, (Church,
32 With liuely ſtones of thy true
here militant on earth:
Where thine elect ſtill offer ſhall,
while thou ſhalt ſpare them breath.
33 Such offerings burnt as thou beſt
which is of thanks and praiſe, (lov'ſt,

Sacrificium Iuſtitiæ.

VER. 19.
Tunc acceptabis oblationes & holocauſta tunc imponent ſuper altare tuum vitulos.

We ſhall nor ſpare the ſame to do,
while life ſhall length our dayes.
34 *This ſacrifice of Iuſtice is,*
which all thy creatures craue,
To giue the ſame onely to thee,
moſt worthie ſo to haue.
35 This is the bullocks of our lips,
whereof the Prophet ſayes,
We ſhall with lips, vnto thy Name
confeſſe moſt condigne praiſe.
36 *Which ſhall to thee accepted be,*
ten thouſand times much more,

Tha

Than were the bullocks great and fat,
offred in time before.
57 Lord grant we may in number be
of thine elected ſort,
Which ſhall this ſacrifice preſent
vnto our ſoules comfort
58 And that as burning incenſe ſweet
thou wilt receiue the ſame
Vpon thine altar, which is Chriſt,
our meane for ſin and blame. Amen.

Domine exaudi. Pſal. CII.

The firſt part.

O Bleſſed and moſt mighty God,
of grace the fountaine ſpring,
Of mercy great and plentifull
moſt rich in euery thing:
2 Thy bleſſed Sonne in power with thee
is euen the ſame thou art,
In wiſedome, knowledge and mercie,
alike in euery part.
Thou didſt not ſpare him down to ſend,
from heauenly throne aboue,
To ſuffer death mankinde to ſaue:
ſo ardent was thy loue.
Thou mad'ſt him poor was rich before,
to make vs rich thereby:
For now is he made one with vs,
through power of Deity.

Sing this to the tune of the 51. Pſalme.

Good

VERSE 1. Domine exaudi orationē meam, & clamor meus ad te veniat.

5 *Good Lord my prayer hearken to,*
and let my doleſull crie
Come vnto thee, and pierce the eares
of thy high maieſty.
6 Shew forth, O Lord, thy countenance
of deleſtable ſhow,
And with the eyes of pitty thine
ſome fauour on me throw.

VER. 2. Non auertas faciem tuam a me, in quacunque die tribulor, inclina ad me aurem tuam.

7 *And in the day of trouble mine*
thine eare bow downe to me,
And turne not thou thy face away,
when I ſhall call on thee.
8 But chiefly at the point of death,
giue eare and me defend,
And let thy grace procure and worke
in me a ioyfull end.

In quacunque die invocauero te, velociter exaudi me.

9 *In whatſoeuer day I call,*
O Lord with ſpeed giue eare,
And me deliuer from the griefes
of troubles and of feare,
10 In ſpeedy calling on thy name,
O Lord, thou tak'ſt delite,
And anſwer thine more ready is,
than any may recite.
11 Wherfore in haſt make ſpeed ô Lord
in hearing when I pray,
As I by need am driuen to craue
thine aiding helpe and ſtay.
12 For why? the time of life is ſhort
that I haue here to bide,

An

And am vncertaine of the time
when time from me ſhall ſlide.
13 At firſt thou Adam didſt endue,
when he created was,
With life of immortalitie:
but ſinne brought death (alas.)
14 Which death from him is due to vs
that beareth life this day:
So that my dayes like to the ſmoake
conſume and waſt away.
15 Age ouertaketh youth, I ſee,
and youth by ſtealth doth flie,
As doth the ſmoake vaniſh away
aloft vnder the skie.
16 Yea many a time it chanceth ſo,
yet age comes vs vpon, (make
That death by ſtroke ſuch wound doth
that life with ſpeed is gone.
17 Thus paſſeth forth my time of life
more ſwifter, I may ſay,
Than is the ſhip good vnder ſaile,
or Eagle after pray.
18 *My bones are waxen verie drie,*
as is the firebrand,
Or as the pot of clay which doth
in flaming furnace ſtand.
19 As bones of mine do well ſuſtaine
the fleſh the bodie keepes,
So doth the powers of ſoule ſuſtaine
the ſoule that neuer ſleepes.

VER. 3.
Quia defecerunt ſicut fumus dies mei.

Et oſſa mea ſicut cremium aruerunt.

20 Which

20 which being moiſtned with thy grace
ſhall quick and liuely be,
And able for to worke thoſe workes
moſt pleaſant vnto thee.
21 But if thy grace be ſtill withdrawne,
then all ſhall drie remaine;
Both body, ſoule, and all their powers,
in euerlaſting paine.

VER. 4. Percuſſus ſum vt fœnum, & aruit cor meum.

22 *Full-Well may men be likened to*
the graſſe or withered hay,
My heart is ſtricken with remorſe,
becauſe I went aſtray.
23 So long as man by gift of grace
doth liue and worke aright,
So long is he greene flouriſhing,
and liuely in thy ſight:
24 But when that ſinne makes entry in,
which maketh man to fall,
Then by and by he withereth,
and barren is withall.

Quia obſitus ſum comedere panem meum.

25 *I haue forgot my bread to eat,*
that thou to me didſt giue,
Which is thy holy ſacred word
by which my ſoule doth liue.
26 And I haue eaten of the fruit
of the forbidden tree,
And taſted haue of ſinne and death,
and brought thy wrath on me.
27 Wherefore my leaues wither away
my fruit falls on the ground,

And

And as a barren tree am left
vnperfect and vnſound.
28 The fearfull voice of ſentence thine,
for mine offences done,
Doth cauſe me mourn, lament & grone
my time yet for to runne.
29 *And with my voice of mourning mind,*
my bones haue cleaued hard
Vnto my fleſh, and ſticke ſo faſt,
that nothing I regard.
30 *Thus like vnto a Pelican*
I draw my ſelfe alone,
And call to mind my grieuous crimes,
and doe the ſame bemone.
31 The Pelican as ſome report,
her harmleſſe birds doth kill,
And three dayes after mourneth ſhe,
and is vnquiet ſtill.
32 Then with her beake her breaſt ſhee (plucks
till bloud guſh out amaine,
Which ſhe lets drop vpon her young, (birds
til they reuiue againe:
33 Thus, Lord, doe I with my ſweete
which are my workes through grace,
By ſin committed I them kill,
and doe them all deface.
34 But yet by prayer for thy grace,
which ſprings of grace indeed,
Theſe ſaid dead works are quick againe
my ſickly ſoule to feed,

VER. 5.
A voce gemitu mei, adhæſit os meum carni meæ.

VER. 6.
Similis factus ſum pelicano ſolitudinis.

35 And Adam as a Pelican,
touching ſome propertie:
For through his ſin he ſlew the birds
came of his progenie.
36 And dead he had remained ſtill,
had not ſweet Chriſt thy Son
Shed forth his bloud vs to reuiue,
by mercie great was don.
37 He kills, and can raiſe vp to life,
he ſtrikes and heales againe,
As in the perſecution
of Paul appeared plaine.
38 Shame cauſeth me for to withdra
my ſelfe to be alone,
Factus ſum ſicut nycticorax in domicilio. *As doth the Crow which flies by night,*
which would be ſeene of none.
39 And if I could, I would me hide
from thee, as Adam did,
Such time he taſted of the fruit
that thou didſt him forbid.
40 The works of darkneſſe loued I,
and therefore did I flee
From the moſt bright and ſhining Su
of Iuſtice due to me.
41 O Lord, for this cauſe do I ſigh,
ſtill ſorrow, ſteepe, and waile,
As one that ouer watched is,
whoſe reſt and ſleepe doth faile.
VER. 7. Vigilaui & factus ſum ſicut paſſer ſolitarius in tecto. 42 *And as the ſparrow do I watch,*
that drawes her ſelfe alone,

Vnder the euings of the houſe,
her fellowes want to mone.
43 And to augment my griefe withall,
mine enemies all day
Doe raile on me, and me reuile,
ſo ſpitefull as they may.
44 *Againe* (alas) *my feined friends*
that praiſed me before,
Againſt me now conſpire themſelues,
and vexe me very ſore.
45 Such falſe & fained flattering friends
much worſe and harmfull be,
Than thoſe that openly profeſſe
and ſhew their enmity.
46 But both thoſe ſorts are ſent to me,
for plague vnto my ſin,
And for the great iniquity
that I haue wallowed in.

VER. 8.
Tota die exprobrabant mihi inimici mei.
Et qui laudabant me adutrium me iurabant.

The ſecond part.

My bread with aſhes doe I eat,
that is, I right well know,
As I of earth and ſlime was made,
to earth againe ſhall goe,
2 Thus in ſuch bitter thoughts as theſe
I eat my bread withall,
And mixe my drinke with weeping teares,
that from mine eyes doe fall.
3 Becauſe thou angry art with me
for mine offences paſt,

VER. 9.
Quia cineres tanquam panem manducabam.
Et potum meum cum fletu miſcebam.

O Lord, I know when time ſhall com
of iudgement day at laſt,
4 *Thy wrath and indignation*
ſhall then proceed from thee,
And fall vpon the heads of thoſe
that worke iniquity.
5 *O Lord thou haſt me lifted vp,*
and throwne me to the ground:
In that thou mad'ſt me like thy ſelfe,
yet I was to be found.
6 No higher could'ſt thou lift me vp
than to beatitude;
But then (alas) thou let'ſt me fall,
whereby I this conclude:
7 My noble ſoule thou ioyned haſt
with maſſie earth and clay,
And body fraile, the weight whereof
driues downe my minde alway.
8 And Lord in my creation,
thou haſt ſet me ſo hie,
Aboue all other creatures
that are vnder the skie,
9 And almoſt equall am I made
with bleſſed Angels thine:
But in this ſtate when I tranſgreſſe,
damnation then is mine.
10 So that without thy mercies hel
I am in farre worſe plight
Than any beaſt, whoſe life or ſoule
with body dies outright.

VER. 13. A facie iræ & indignationis tuæ. Quia eleuaſti me, & allisiſti me.

11

11 *My daies (alas) away doe paſſe,*
as ſhadow now begunne,
And I am withered like the graſſe,
changed by heate of ſunne.
12 Lord grant in ſhadow of this life,
I may haue grace to ſee
The light and knowledge of thy word
and waies prepar'd for me.
13 Which word giues light vnto the (babe
yet ſucking at the breſt:
For after that the life is paſt,
Repentance none doth reſt.
14 And ſince the time, O Lord, is ſhort
of mine abiding heere,
Thy grace continue toward me,
my guiltineſſe to cleere.
15 *For truely thine abiding is*
for euer to endure,
And thy remembrance thorowout
all generations ſure.
16 But what is thy rememberance,
through generations all?
It is the diuine propertie,
that vnto thee doth fall.
17 For to be meeke and merciſull,
which thou haſt euer done,
From time to time, and age to age,
ſince firſt the world begunne.
18 And art more mindfull of our ſtate,
and readier to forgiue,

VER. 11. Dies mei ſicut vmbra declinauerunt, & ego ſicut fœnum arui.

VER. 12. Tua autem domine in æternum permanes, & memoriale tuum in generationem & generationem.

Then is the mother of her childe,
late borne with her to liue.

VERSE 13. Tu exurgens miseriberis Sion. Quia tempus miserendi eius quia venit tempus.

19 *Ariſe therefore, and mercy ſhew,*
good Lord, vpon Sion,
Which is thy faithfull people all,
or congregation.
20 *For time it is on her to looke,*
and mercy thine extend.
She hath long time great pain ſuſtain
whereof ſhe craues an end.
21 What is this time wherof we ſpeak
was euer any time,
In which thou didſt not mercy ſhew,
to louing ſeruants thine?
22 No verily: For from the time,
the Angels downe did fall,
Vntill the time the world ſhall end,
thy mercy euer ſhall,
23 As it hath beene, from time to ti
vpon all that repent,
But chiefly was thy mercy ſhewed,
when Chriſt was hither ſent
24 To ſuffer death, to win vs life,
thereby he enter might
The glory of thy maieſtie,
aboue the Angels bright.
25 This time was cald the time of g
and was appointed when
The fulneſſe of the time was come
which was vnſeene to men.

26

26 And yet before this time, to him
was ſeene thy Deitie
Whereby, O Lord, all things thou doſt,
in order with mercie.
27 This time of heauenly grace we truſt
ſhall ſtill continue heere:
To thoſe in time that ſerueth thee,
with penance loue and feare,
28 *The ſtones of Sion pleaſed well,*
thy ſeruants for the truth,
And they vpon the ground thereof,
ſhall pitty haue and ruth.
29 Apoſtles thine thy ſeruants were,
the ſtones good Chriſtians be,
And thou the ſure foundation,
of this faire worke to ſee.
39 Not vpon man, nor Angels bright,
did they this building lay,
But vpon thee the corner ſtone,
of all their worke the ſtay.
31 *And as the heathen, Lord, ſhall feare,*
and tremble at thy name,
So Sion ſhall thy faithfull Church,
giue glory to the ſame.
32 *Becauſe thou Lord, haſt Sion built,*
thou wilt be ſeene therein
In glorie and great maieſty,
with mercy for our ſinne.
33 Wherefore moſt louing father deere,
regard our humble ſute,

VER 14.
Quoniam placuerunt ſeruis tuis lapides eius & terræ eius miſerebuntur.

VER. 15.
Et timebunt gentes nomen tuum, domine & omnes reges terræ gloriam tuam.

VER. 16.
Quia ædificauit dominus Sion, & videbitur in glo-

tia ſua.

VER. 19. Reſpexit in orationem humilium, & non ſprauit precem eorũ.

VER. 18. Scribantur hæc in generatione altera: & populus, qui creabitur laudabit dominum.

VER. 19. Quin proſpexit de excelſo ſancto ſuo dominus, de cœlo in terram aſpexit.

VER. 20. Vt audiret gemitus compeditorum, vt ſolueret filios interemptorum.

And not deſpiſe the plaints we make,
nor doe our ſinnes impute.
34 As thou beheldſt the ſacrifice,
that Abel gaue to thee,
And as the prayer Iudith made,
ſo caſt thy eye on me.
35 With thoſe ſame eyes vouchſafe to
vpon vs when we pray. (look
Whereby the fame of mercy thine
may written be for aye,
36 *For thoſe that after vs ſhall come,*
by faith that borne ſhall be,
To render thanks, giue laud and praiſe,
vnto thy Maieſtie.
37 Thy mercy ſure annexed is,
to nature thine diuine,
When all was loſt through deadly ſin,
yet didſt thou make vs thine.
38 *Thou Lord aloft from heauenly thron*
didſt view all things alow,
And would'ſt vouchſafe vpon the ear
thy gratious eyne to throw.
39 *To ſee and heare the plaints we mak*
that fettered be in thrall:
And ſent'ſt thy deare beloued Sonne,
from ſinne to looſe vs all.
40 And he thereby put down the diu
of death that victor was,
And death in victory was conſum'd
this hath he brought to paſſe.

41 Fo

41 For why his ſting of deadly ſinne
thou Lord haſt plucktaway,
To make vs thinke of goodneſſe thine,
wherein reioyce we may.

42 *And that in Sion we may ſhew*
the glorie of thy name:
And likewiſe in Ieruſalem
with praiſe to doe the ſame,

43 That is, when we together meet,
in faith with one accord.
As well the King as ſubiects poore,
to ſerue and praiſe the Lord.

44 Thou art, O Lord, in ſubſtance one,
and yet in perſons three,
To whom all powers in heauen & earth
obeiſance giue to thee.

45 Thou ſendeſt downe thy dewes of (grace,
vpon vs for to light,
That we therewith good workes may
to euery bodies ſight, (ſhew,

46 *I anſwer may*, by no meanes elſe,
good workes be wrought by me,
But by the vertue and the grace,
that doth proceed from thee.

47 Thorow thy might thy lawes we (keepe
not of our ſelues we know,
But by the meaſure of thy grace,
thou didſt on vs beſtow.

48 *And yet, O Lord, I faine would know,*
how ſhort my dayes ſhall be,

VER. 21. Vt annunciamus in Sion nomen domini, & laudem tuam in Ieruſalem.

VER. 22. Quum coligentur populi ſimul & reges vt ſeruiant Deo.

VER. 23. Reſpondeam in via virtutis tuæ.

Paucitatem dierum meorum nuncia mihi.

And eke how long mine enemies
ſhall triumph ouer me.
49 Which is, thy church deſires to know
how long ſhe ſhall abide,
Beſet with cruell enemies,
about on euery ſide.
50 To whom thou haſt an anſwer made,
by Chriſt thy bleſſed ſonne,
That ſtill thy power with her ſhall be,
vntill the world be done.
51 And we her children thee deſire,
to bring vs to the end,
Of this ſhort time, that we with thee,
may to the heauens aſcend.
52 And till that time good Lord vouch-ſafe,
thou wilt continue ſtill
Thy grace and fauour towards vs,
according to thy will.

VER. 14. Ne reuoces me in dimidio dierum meorum.

53 *And not to leaue me any time,*
in middle of my daies,
But by thine aide bring all my time,
to end vnto thy praiſe.
54 That after theſe my temporall daies,
I may behold and ſee,
Thine euerlaſting daies and yeeres,
which cannot numbred be.

In generationem & generationem anni tui.

55 For all times here doe ſwiftly paſſe,
as time that is vnſure,
But yet time of eternitie,
for euer ſhall endure.

56 For

96 For Mhy, O Lord, eternitie
is very ſubſtance thine,
which ſubſtance who ſo ſeeks to know,
no reaſon can define,

The third part.

WIthout beginning Lord, thou waſt,
and yet beginning gaue,
To heauen and earth, & all therin,
which that creation haue. (power,
2 Thy hands thē wrought, which is thy
thy word then mad: alſo,
And at the laſt, *They periſh ſhall,*
and motions theirs forgo.
3 Their ſubſtance ſtil they all ſhall keep
yet all ſhall changed be,
For heauen and earth ſhall all be made,
of glorie great to thee.
4 Likewiſe the bodies of all men,
ſhall periſh with the reſt,
And in another ſort ſhall riſe,
to thee as ſeemeth beſt.
5 *But thou Lord, truely ſhalt endure,*
in thy high glory great,
In maieſtie omnipotent,
ſitting on mercies ſeate.
6 *When all ſhall waxe and weare away,*
as garments old to ſee,
and as a veſture now put on,
wee all ſhall changed be,

VER. 25.
In initio tu domine terram fundaſti, & opera manuum tuarum ſunt cœli.

VER 20.
Ipſi peribunt.

Tu autem permanes.

Et omnes ſicut veſtimentum veterascent, & ſicut o-

per totum mutabis eos & mutabuntur.

7 *As garments to the body are,*
to couer them withall:
So be the bodies of the ſoule,
their veſtures rnd their pall.

VER. 27. Tu autem idem ipſe es.

8 *But thou art euen the ſelfe-ſame one,*
which euer doſt abide,
That is to ſay, omnipotent,
and ſo is none beſide.

9 Inuiſible thou art likewiſe,
immortall eke withall:

Et anni tui non deficient.

And as thy yeeres ſhall neuer faile,
ſo euer bide they ſhall.

10 So ſhall the ſoules of thine elect,
immortally remaine,
In ioy and great felicitie,
not knowing any paine.

11 The ſoules of thoſe that wicked are
immortall be alſo,
But they contrarie ſhall indure
continuall paine and woe.

12 And Lord, *The ſons of ſeruants thine*
together they ſhall dwell,
Likewiſe their ſeed ſhall in thy ſight,
ſtill proſper and doe well.

VER. 28 Filij ſeruorum eorum habitabunt: & ſemen eorum in ſeculum dirigetur.

13 Thy ſeruants Lord, the prophets
Apoſtles thine alſo, (were,
From whom by faith we haue receiu'd,
as we beleeue and know. (God,

14 And now vouchſafe, moſt mighty
to ſend vs of thy grace,

That

That in this life our faith by workes
may ſhine in euery place,
That they to all may ſignifie,
how we thy ſeruants be,
And that both ſoule and body may
remaine and reſt with thee.

De profundis. Pſalme 130.

Sing this to the tune of the 38. Pſal.

O God thou art the guide
of thoſe that blinded be,
And vnto thoſe that are oppreſt,
a ſuccour ſweet to ſee,
A comfort to the weake,
an eaſe to thoſe in paine,
A life vnto the dead in graue,
that ſleeping yet remaine.
O Lord, this makes me bold,
though wicked I be found,
And ouerwhelmed deepe in ſinne,
and therein being drown'd,
to call and cry to thee,
from depth of miſery,
Where none (but thou) can raiſe me vp
and ſafe deliuer me,
I can but mourne and weepe,
fetch ſighes, lament and cry,
As doth the woman great with childe,
whoſe hower draweth nie.
She no time can take reſt,
till ſhe deliuered be,

Nor I till that my conſcience feele
to be forgiuen of thee.
7 It is not diſtance long,
that keepes my praier backe.
Thou Lord, do'ſt heare before we call,
and giueſt what we lacke.
8 Ionas was in the ſea.
and in the fiſh three dayes,
And from the deepe hee call'd on thee,
and ſtraight thou didſt him raiſe.
9 *But from the deepe likewiſe,*
of ſinne and wickednesſe,
To thee I call, Lord heare my voyce,
and free me from diſtreſſe.
10 *And let thine eares,* ſweet Lord,
to heare *attentiue be,*
The voice and prayer of my plaints,
that now I make to thee.
11 And ſith that Chriſt thy ſonne,
hath ſuffered for vs all,
For endleſſe death, to which by ſinne,
we bounden were and thrall,
12 Let not my ſinnes then, Lord,
to me be ſtop or ſtay
Wherby my plaint ſhould not be heard
nor voice when I ſhall pray.
13 But rather wipe away,
my ſinnes for euermore,
The burthen of the which I feele
too grieuous be and ſore.

VER. 1. De profundis clamaui ad te Domine.

VER. 2. Domine exaudi vocem meam, Fiant aures tuæ intendentes ad vocem deprecationis meæ.

14 If

14 *If thou Lord be extreame,*
to marke what ſinnes be done,
Alas, *no fleſh ſhall ſaued be,*
that is vnder the ſunne.
15 O Lord, if that the juſt,
ſhall no time able be,
To enter into iudgement thine
to plead his cauſe with thee;
16 What ſhall become of me,
that daily doe offend,
And of my ſinne and wickednesſe,
(alas) doe know no end?
17 Moſt vile and wretched man,
and caitiffe woe forlorne,
What ſhall I doe but flie from thee
with heart berent and torne?
18 *For mercy is with thee,*
increaſing more and more,
Wherewith thou did'ſt vouchſafe to
mankinde for to reſtore. (come,
19 Wherein was ſatisfied
thy iuſtice, and alſo
Thy mercy found that which is ſought,
as we by grace doe know.
20 How feruent was his loue,
to which thou didſt vs binde?
Firſt by the law of nature, writ
in euery heart and minde.
21 And then by law, which was
in tables written deepe,

That

VER. 3.
Si iniquitates obſeruaueris, domine, doquis mine ſuſtinebit?

VER. 4.
Quia apud te propitiatio eſt

VER. 5
Et propter legem tuam ſuſtinui te domine.

That euery one accordingly,
the ſame ſhould hold and keepe.
22 Which was that one of vs
ſhould with the other beare,
And thereby to fulfill thy will,
with pittie, loue, and feare.
23 I knowing this am glad,
contented eke withall,
For to remit ſuch iniuries,
as vnto me may fall.
24 For why good Lord, I know
thou doſt forgiue to me
Much more offences, euery day
committed vnto thee:
25 And when it ſhall thee pleaſe,
to ſcourge me from my ſinne,
I gladly ſhall the ſame receiue,
knowing what I haue bin.
26 And that thy chaſtiſement
proceeds of very loue,
Which all ſhall turn to me ſuch wealth,
as no man can remoue.
27 Hoping after this life,
my ſoule ſhall then obtaine,
Which hope abides ſtill in thy word,
an euerlaſting gaine.
28 *Such hope my ſoule hath had,*
by grace thou gau'ſt to me,
And by the ſame I firmely truſt,
my ſoule ſhall ſaued be.

uſtinuit
ima mea
verbo tuo.
VER. 6.
perauit ani-
a mea in
mino.

29 The

29 The husbandman through hope
his ground doth plow and sow,
The same in hope doth reape & thresh,
that gaine thereby might grow.
30 Euen so will I abide,
in hope of glory thine,
Not onely in my youth, O Lord,
or any pointed time:
31 *But still from morning watch,*
vntill the night of death,
Which is, from youth vnto mine age,
when life shall passe with breath.
32 Who so shall cast away,
this hope yet death proceed,
Shall lose the time he watcht before,
and want thy helpe at need.
33 This hope in promise thine,
my soule hath safely laid
Within the bosome of her breast,
for euer to be staid.
34 And very meet it is,
that Israel also,
Which is all faithfull Christians,
this hope should feele and know.
35 For blessed is the man,
that in the Lord doth trust,
And who in man affiance puts,
he surely is accurst.
36 *For mercy is with God,*
and grace abundant store,

A custodia matutina vsque ad noctem.

VER. 7.
Speret Israel in Domino.

Quia apud dominum misericordia & copiosa apud eum.

with

redemptio.
VER. 8. Et ipſe redemit Iſrael ex omnibus iniquitatibus.

With which Iſrael is redeem'd,
from ſinne for euermore.

Domine exaudi. Pſal. 143.

The firſt part.

Sing this to the tune of the creed. Quicunque vult.

O Lord, long time I wandered haue,
and gone from thee aſtray,
And loſt the portion thou me gau'ſt,
in waſtfull ſinners way.

2 With grace thou didſt repleniſh me
therewith to follow thee,
But luſt and liking of the fleſh,
hath driuen the ſame from me.

3 So that vnworthy farre I am,
for to be call'd thy ſonne,
My wickednesse ſo foule appeares,
and faults that I haue done.

4 Yet with the waſtfull child, O Lord
I doe my ſelfe accuſe,
And am with ſhame ſurpriz'd & caught
I did my ſelfe abuſe.

VER. 1. Domine exaudi orationem meam, auribus percipe obſecrationem meam & in veritate tua exaudi me.

5 *Wherefore Lord, ponder my deſire,*
and heare me when I pray,
And for thy truth and righteouſneſſe,
attend to that I ſay.

6 Thou haſt with gifts indued me,
of body and of minde,
And I the ſame abuſed haue,
and ſhew'd my ſelfe vnkinde.

7 T

Thy iuſtice ſtill doth threaten me
with euerlaſting paine,
Thy mercy yet doth promiſe me
to be reſtor'd againe.

Enter not into iudgement then,
with me, I humbly pray,
for in thy ſight no man is iuſt,
and of himſelfe to ſay.

We all by ſinne our ſelues haue made,
more loathſome than the ſwine,
And fouler to be looked on,
were not thy mercy thine.

Which ſhal vs make like to the wool
in colour faire and white,
When all our ſinnes thou ſhalt forget,
and cleane put from thy ſight.

But yet the diuell mine enemy,
my ſoule purſueth ſtill,
and hath brought low my life on earth,
a ſeruant to his will.

And with his net me compaſt round,
where vaine delights do dwell,
Where luſt vncleane and wickedneſſe,
to bide doth me compell.

He hath me ſet in darkneſſe ſuch,
as men that no life haue,
Or as thoſe people being dead,
are couered in the graue.

Now, Lord, *my ſpirit ſo vexed is,*
my heart is grieu'd alſo.

VER. 2.
Et non intres in iudicium cum ſeruo tuo, quia non iuſtificabitur in conſpectu tuo omnis viuens.

VER. 3.
Quia perſecutus eſt inimicus animam meam, humiliauit in terra vitam meam; collocauit me in obſcuris ſicut mortuum ſeculi.

VER. 4.
Et anxius eſt ſuper me,

My

ſpiritus meus, in me turbatum eſt cor meum.

My conſcience likewiſe witneſſe beares of anguiſh mine and wo.

15 My wiſdome, Lord, confuſed is, by reaſon of my ſinne,
Repentance great my heart doth rent, to thinke what I haue binne.

VER. 5. Memor fum dierum antiquorum, meditatus ſum in omnibus operibus tuis: in factis manuum tuarum meditabor.

16 *I call to minde the daies of old,*
and worker that thou haſt wrought,
The maruellous deeds that thou haſt done,
I muſe on in my thought.

17 As in the time of Moſes law, where mercy was not ſhowne,
And he that did the ſame tranſgreſſe, by death was ouerthrowne.

18 Yet in this hard and ſeuere time, thy mercy forth was ſent,
By Prophets thine, with promiſe made to all that did repent,

19 If thou in time of crueltie, couldſt then ſuch mercy ſhow,
Much more, O Lord, in time of grace on me thy mercy throw.

VER. 6. Expandi manus meas ad te, anima mea ſicut terra ſine aqua.

20 *I haue ſpread forth my hands to thee,*
my ſoule for helpe doth cry,
As doth the earth that moiſture wants,
where water none doth lie.

21 That is, my life I changed haue, from vaine delights that be,
And haue my life ſpred forth at large that thou her filth mightſt ſee,

22 Fo

2 For as the earth that moiſture wants
must barren be by kinde,
ſo if my ſoule be void of grace,
no good is there to finde. (grace,
3 But yet through moiſture of that
from thee that doth proceed,
ouchſafe I may thy mercy haue,
and that O Lord with ſpeed,
4 *Heare me, O Lord, and that right ſoone,*
for why, my ſpirit is weake
nd feeble made much like a man
that wanteth power to ſpeake.
5 The feare is ſuch that I poſſeſſe,
I ready am to fall.
he ſtrength whereby my body liues
is gone away withall.
6 This feare of endleſſe puniſhment,
which I deſerued haue,
ad wel-nigh brought me in deſpaire,
yet I poſſeſſe the graue.

VER: 17. Velociter exaudi me domine, defecit ſpiritus meus.

The ſecond part.

G*Ood Lord turne not thy face away,*
leſt I bee like to thoſe
That doe deſcend into the pit,
where nought but horror grows.
Thou wilt not Lord the death of him
that hath offended thee,
ut rather that he ſhould returne,
and ſaued ſo to be.

Non auertas faciem tuam a me, ne ſimilis fuero deſcendentibus in lacum.

3 Thou

3 Thou art the true and onely God,
the Sauiour of mankinde,
Without thee there is nothing elſe
that we ſhall mercy finde.
4 Then turne to me thy countenance
of amiable grace,
And let thy mercy ſhadow me,
while life I haue and ſpace.
5 And lay not to my charge, good Lord,
the ſinnes that I haue done,
But them forget, and me forgiue,
for Chriſt his ſake thy ſonne,
6 *And cauſe thy mercy to be heard,*
of me before the prime,
For in thee haue I put my truſt,
alone from time to time.
7 Moſt bleſſed Lord, grant that I may,
thy mercy ſweet obtaine,
And that right ſoone thou me releaſe
from my deſerued paine.
8 With great repentance doe I call,
my hope aſſureth me,
Thou wilt forgiue me all my ſinnes,
becauſe I truſt in thee.
9 I know that thou art nigh to all,
that call vpon thy name,
And wilt direct their ſteps aright,
that craue of thee the ſame.
10 *Wherefore, good Lord, ſhew mee the*
I ought for to walke in,

VER. 8. Auditam fac mihi mane miſericordiam tuam, quia in te ſperaui.

Notam fac mihi viam in qua ambu

r I my ſoule haue liſted vp,
to thee with all my ſinne.
Lord, many times indeed thou haſt
directed me the way,
nd I haue purpos'd in my ſelfe,
no more to goe aſtray.
Yea, when I haue repentant beene,
and vowed in my heart,
hy law for to obſerue and keepe,
and neuer to depart.
The diuell my daily enemy,
contriu'd the matter ſo,
hat his deceit, yer I was ware,
gaue me the ouerthrow.
And Lord, without aſſiſtance thine,
he vanquiſh will yer long,
nd all the kingdomes vpon the earth,
he is become ſo ſtrong.
Deliuer me from all my foes,
for vnto thee I fly,
nd giue me ſtrength, my God to doe,
thy will effectually.
For of my ſelfe no power I haue
to doe the good I ſhould,
e for to wiſh or thinke the good,
that very faine I would.
Thy mercy onely Lord, it is
by which I muſt preuaile,
or man without thy helpe and aide,
of purpoſe needs muſt faile.

Iem quia ad te leuaui animam meam.

VER. 9.
Eripe me de inimicis meis, domine ad te confugi.

VER. 10.
Doce me facere voluntatem tuam, quia Deus meus es tu.

18 Thou

18 Thou haſt with reaſon & with will,
indued me I know;
But will (of force) without thy grace,
muſt reaſon ouerthrow.

Spiritus bonus deducet me in terram rectam.

19 *Wherefore Lord let thy holy ſpirit,*
conduct me in the way:
Vnto the land of righteouſneſſe,
I thee beſeech and pray.
20 Where thine elect and choſen ſort,
thy brightneſſe may behold,
With ſuch heauenly felicitie
as cannot here be told.
21 Not that I haue deſerued Lord,
for to poſſeſſe the ſame,
But for thine endleſſe mercies ſake,
and for thine holy name.

VERSE 1. Propter nomen tuum domine.

22 Thou wilt not Lord, the death of (him
that daily doth offend,
But that he rather doe conuert,
and ſo his life amend.
23 This is thy will, this is thy minde,
though I a ſinner be,
If by repentance I doe turne,
then wilt thou turne to me,
24 And then ſhall I receiued be,
and be reuiu'd againe,

Viuificabis me in æquitate tua.

And through thy equity be freed,
of euerlaſting paine.
25 For whereas I by ſinne am dead
ſpiritually to ſay,

ſhall bethinke me of the ſame,
and for thy mercy pray.
6 My body now by nature weake,
ſhall then in ſtrength ariſe,
And ſhall in glorie ſhine more bright,
than doth the ſunne in skies.
7 Where now the ſame, O Lord, is gi- (uen
to luſt and lewd delight,
ſhall then ariſe all ſpirituall,
and yeeld to reaſons might.
8 No groſeneſſe then, but that it may
pierce through the thickeſt ſtone;
And as for things corruptible,
it ſhall haue minde of none.
9 Immortall it ſhall euer be,
Impaſſible withall:
etweene the body and the ſoule,
ſhall then no ſtrife befall.
0 Thus Lord, *thou ſhalt bring forth my ſoule*
from troubles all that be,
nd ſhalt mine enemies deſtroy,
through mercy ſhewed to me.
1 *Thou ſhalt them vtterly confound,*
that doe my ſoule moleſt,
or I thy grace thy ſeruant am,
and in thy mercy reſt.
2 Good Chriſt which gau'ſt thy life for
and ſuffered ſt on the tree: (me,
eſerue my body and my ſoule,
and mercy haue on me. *Amen.*

FINIS.

Educet de tribulatione animam meam.
VER. 12.
Et in miſericordia tua diſperdes inimicos meos. Et perdes omnes qui tribulant animam meam, quoniam ego ſeruus tuus ſum.

A Handfull of Honiſuckles.

Gathered by WILLIAM HVNNIS, one of the Gentlemen of her Highneſſe Chapell, and Maſter to the Children of the ſame.

Prepared with faith, confirmed with (hope,
and furniſhed with loue,
Approach and pray, ſo thou below
ſhalt pleaſe the Lord aboue.

LONDON,
Printed by *A. I.* for the Company of the Stationers.
1629.

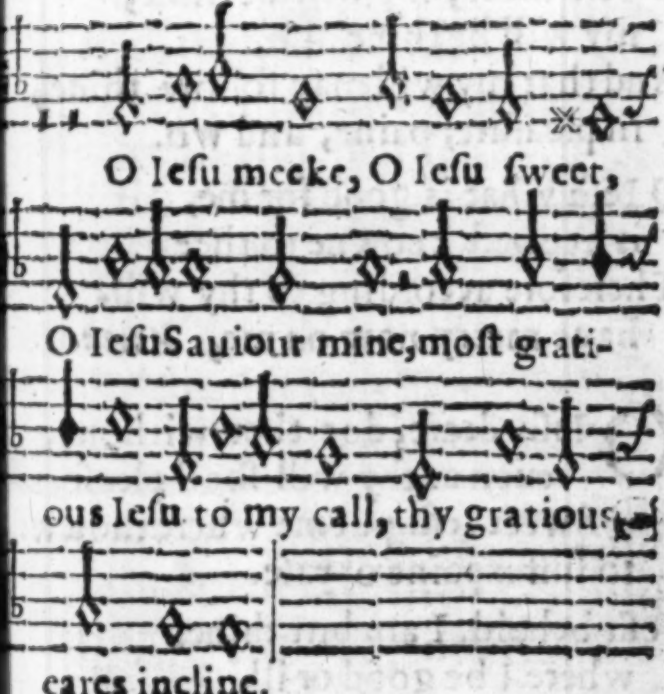
Prou. 5. 26.

The Lord is abſent very farre,
from ſuch as be vniuſt:

But he doth heare the righteous pray
becauſe in him they truſt.

Certaine ſhort and pithie praiers vnto Ieſus Chriſt our Sauiour.

The day ſhall come (ſaith Chriſt)
and that ſhall many ſee,
Who calls vpon my name,
ſhall ſurely ſaued bee.



know good Ieſus yer I ſpeake,
thou knoweſt what I would haue:
ſu thy grace I know it is,
hat bids me mer.y craue.

O Ieſu deare, whoſe precious blood
was ſhed on croſſe of tree,
Sweet Ieſu for thy paſſion ſake,
haue mercy now on mee, *Amen.*

2 O Ieſu ſweet, grant that thy grace,
alwaies ſo worke with me,
I may deſire the thing to doe,
moſt pleaſing vnto thee.

O Ieſu meek, thy will be mine,
my will be thine alſo,
And that my will may follow thine,
in pleaſure, paine, and wo.

O Ieſu what is good for me,
is aye beſt knowne to thee;
Therefore according to thy will,
haue mercy now on me, *Amen.*

3 O Ieſu deare, doe thou with me,
euen as thy will ſhall pleaſe,
Sweet Ieſu, put me where thou wilt
to ſuffer paine or eaſe.

Ieſu behold, I am but thine,
where I be good or ill,
Yet by thy grace I ready am,
thy pleaſure to fulfill.

Ieſu, I am thy workmanſhip,
moſt bleſſed maieſt thou be;

Swee

weet Ieſu for thy mercy ſake,
haue mercy now on me. *Amen.*

O Ieſu meek, grant that I may repoſe my truſt in thee; 4
For thou ſweet Ieſu art the peace, and true tranquility.

hou Ieſu art the very peace,
and quietneſſe of minde:
he onely reſt vnto the ſoule
that ſhall thy fauour finde.

herefore ſweet Ieſu doe vouchſafe,
my ſoule this peace may ſee,
nd for thy painefull paſſions ſake,
haue mercy now on me. *Amen.*

O Ieſu, if thou doe withdraw thy comfort for a time, 5
Let not deſpaire take hold on me, for any ſinfull crime.

t giue me patience to abide
thy pleaſure and thy will:
r ſure thy iudgements all are right,
though I be wicked ſtill.

t yet a promiſe haſt thou made
o all that truſt in thee,
cording to which promiſe, Lord,
haue mercy now on mee. *Amen.*

6 O Ieſu deere giue me that grace,
I gladly ſuffer may,
What euer ſo thy pleaſure be
vpon me for to lay.

O Ieſu meeke, what thankes ought I
to giue vnto thy name:
Which for my ſinnes to ſet me free
haſt ſuffred death and ſhame.

O Ieſu ſweet, my wickedneſſe
I do confeſſe to thee:
Wherefore as thou haſt promiſed,
haue mercie now on me. *Amen.*

7 O Ieſu ſweet, a little thing
ſometimes doth vex me ſore,
and makes me ſlow to giue thee (thanks
ah wo is me therefore.

Ieſu, againe ſometime I thinke
ſtill ſtrongly for to ſtand;
But when a little trouble comes,
I ſtrait fall vnder hand.

Thus Ieſu ſee, a ſmall thing makes
temptation great to be.
My weakeneſſe, Ieſu, do behold,
and mercie haue on me. *Amen.*

8 O Ieſu Chriſt, in all things now
aſſiſt me with thy grace, (ſtrengt
And make me ſtrong with heauen
while life I haue, and ſpace.

Ieſ

Ieſu let not mine enemie
the Fiend, ne yet the fleſh
Preuaile, though me thes ſtill aſſaile
from day to day afreſh.

But Ieſu ſtrengthen thou my ſprite,
it may the victor be,
And for thy tender mercie ſake
haue mercie now on me. *Amen.*

O Ieſu, who ſhall giue me wings 9
of perfect peace and loue, (flie,
That I therewith from hence may
and reſt with thee aboue?

O Ieſu, when ſhall I aſcend,
and feele how ſweet thou art,
And leaue the earth, and loue the beſt
with all my ſoule and heart?

Sweet Ieſu when thy pleaſure is,
the time is known me to thee:
But now and then, ô Ieſu deere
haue mrecie Lord on me. *Amen.*

O Ieſu, King of glorie great, 10
the comfort of vs all,
We wander here in wilderneſſe,
and euery day do fall.

Sweet Ieſu come and viſit me,
my heauie ſoule make glad,
Which now through ſin in priſon lies,
all heauie, ſicke, and ſad.

Good Ieſu with thy preſence ſet
my ſoule at liberty,
And for thy bitter paſſions ſake,
haue mercy now on me. *Amen.*

11 O Ieſu oft it grieueth me,
and troubleth ſore my minde,
That I ſo weak & fraile am found
to wander with the blinde.

O Ieſu deare, thou laſting light,
whoſe brightneſſe doth excell,
The clearenes of thy beams ſend down
within my heart to dwell.

O Ieſu quicken thou my ſoule,
that it may cleaue to thee.
And for thy painefull paſſion ſake,
haue mercy now on me. *Amen.*

12 O Ieſu grant I may reſigne
my ſelfe vnto thy will:
And that I may my ſelfe forſake,
and cleaue vnto thee ſtill.

O Ieſu, grant that I may haue
of Ioy and inward peace:
And of the paines I haue deſeru'd,
good Ieſu me releaſe.

Sweet Ieſu giue me inward ioy,
my ſoule to feed on thee,

And for thy tender mercies ſake,
haue mercy now on me. *Amen.*

O Ieſu ſweet, I know I am, 13
but vanity and ſinne, (blowes,
Vnconſtant as the winde that
and euer ſo haue bin.
Whereof then Ieſu may I brag?
or what haue I to ſay?
Shall I of men ſeek to be prais'd,
or yet extold for ay?
No, Ieſu ſweet, the true praiſe is,
for to be prais'd of thee:
Wherefore good Ieſu weigh my caſe,
and mercy haue on me. *Amen.*

O Ieſu, thou my glory art, 14
in thee will I reioyce,
And not, good Ieſu, in my ſelfe,
nor yet in that mans voyce,
That worldly honour may me giue,
to ſet me vp on hie,
To rule among the ſonnes of men,
and ſit in dignity.
Theſe are but ſhadowes to compare,
to glory that's with thee:
Sweet Ieſu for thy glory ſake,
haue mercy now on me. *Amen.*

15 O Ieſu here in earth we liue,
and ſoone deceiued are, (yeeld,
With vain delights the world doth
wherein we runne too farre,
But yet, ſweet Ieſu, if I could
behold my ſelfe right well,
I ſhould good Ieſu plainely ſee,
and therein truely tell
The troubles that are falne on me,
were for offending thee.
For which offence I pardon craue,
haue mercy Lord on me. *Amen.*

16 O Ieſu Chriſt, vnder whoſe power,
is both the ſea and land,
Ariſe and helpe me to defend,
by power of thy ſtrong hand,
From ſuch as lurke and lie in waite,
and ſeeke to doe me wrong:
Sweet Ieſu, ſee how weake I am,
and how that they be ſtrong.
Ieſu make haſte, and come with ſpeed,
my truſt is all in thee;
And therefore Ieſu helpe me now,
and mercy haue on me. *Amen.*

17 O Ieſu comfort mine exile,
aſſwage my dole and griefe,

With

With thee to bee is my deſire,
mine onely chiefe reliefe.
Ieſu the pleaſures of this world,
they may not long indure:
And he that puts his truſt therein,
ſhall finde them all vnſure.

Sweet Ieſu grant that I may haue,
mine onely ioy in thee:
And for thy bloudy paſſions ſake,
haue mercy now on me. *Amen.*

O Ieſu Chriſt that haſt me made, 18
and with thy blood me bought,
Suffer me not to be condemn'd,
whom thou haſt made of nought.

O Ieſu milde, in time of need,
thy mercy doe beſtow,
And in thy iuſtice iudge me not;
nor doe thy rigor ſhow.

O Ieſu, in extremity
I doe appeale to thee,
Wherefore ſith that I truſt in thee,
haue mercy now on me. *Amen.*

O Ieſu ſweet, for heauenly things, 19
I often ſeeke to finde,
But then affections of the world
do backward pluck my minde.

Againe, I ſeeke for to ſubdue
th'affections that doe riſe:
But to my ſpirit they will not be
ſubiect in any wiſe.

Thus Ieſu meeke thou ſeeſt I ſtriue,
and all to be with thee:
Wherefore good Ieſu make me ſtrong,
and mercy haue on me. *Amen.*

20 O Ieſu, many times I pray,
and call vpon thy Name;
When that my heart is farre away,
alas, I more to blame.

And that good Ieſu comes to minde,
that cuſtome often brought,
Whereby the praiers that I make,
be vaine, and turne to nought.

Sweet Ieſu pardon and forgiue,
when I ſo pray to thee,
And for thy endleſſe mercy ſake,
haue mercy Lord on me. *Amen.*

21 O Ieſu be not long away,
nor in thy wrath depart
But mortifie that fleſh deſires,
and lighten thou my hart.

Send forth the burning flames of loue,
cleane to conſume for aye,

The

The clowdy fancies of my minde,
which trouble me alway.
Good Ieſu gather all the powers
of my poore ſoule to thee,
And make me to refuſe the world,
and mercy haue on me. *Amen.*

O Ieſu milde, thine eares bow down, 22
and ponder my deſire:
Deale not with me as I deſerue,
to puniſh in thine ire.
But me defend, O Ieſu meeke,
through mercy great of thine,
From dangers ſuch as may befall,
this ſinfull ſoule of mine.
O Ieſu, hide not now thy face
for him that calls on thee:
But Ieſu, for thy bitter death,
haue mercy now on me. *Amen.*

O Ieſu ſweet, with mercy now 23
reforme that is amiſſe: (grace,
And with the ſtrength of thy great
ſend light where darkneſſe is.
Good Ieſu, from my ſecret faults,
doe make me cleane and bright,
And from preſumptuous ſins (O Lord)
defend me through thy might.

Good

Good Ieſu caſt my youthfull ſinne
behinde my back to be,
And for thy tender mercies ſake,
haue mercy now on me. *Amen.*

24 O Ieſu ſhut not vp my ſoule,
with thoſe that goe aſtray:
But let the ſhadow of thy wings,
my ſoule protect alway.

Good Ieſu turne thee vnto mee,
and cleanſe me from my ſinne.
Sweet Ieſu Chriſt doe not behold
how wicked I haue bin.

But thinke vpon thy mercies great,
though I vnworthy be,
And for thy painefull paſſion ſake,
haue mercy now on me. *Amen.*

25 O Ieſu ſweet giue me an heart
that is contrite and pure,
A body chaſte that humble is,
and conſtant to endure.

A minde that is with heauenly ioyes,
repleat through thy great grace,
A ſoule likewiſe to magnifie
thy praiſe in euery place.

O Ieſu for thy mercies ſake,
let theſe proceed from thee:
And then no doubt I ſhall be ſure,
thou mercy haſt on me, *Amen.*

Cer-

Certaine bleſſings promiſed by God vnto all thoſe that doe lone and feare him.

Deut. 28.

WHo harkens to the voice of God,
and doth his law fulfill,
Shall bleſſed be, in towne and (field,
with mercy and good will.

His fruit ſhall likewiſe bleſſed be,
that from his loynes ſhall ſpring:
His corne, and cattell ſhall increaſe,
with plenty of all thing.

His oxen and his flocks of ſheepe,
ſhall bleſſed be with ſtore,
His going out and commiing in,
ſhall bleſt be euermore.

His enemies that ſhall ariſe,
ſhall fall before his face,
And flee for feare as doth the beaſt,
the hunter hath in chaſe.

His houſes that be made for ſtore,
with great increaſe ſhall grow,
And euery thing he takes in hand,
ſhall bleſſed be alſo.

Vouchſafe good God, to giue me grace,
ſo to direct my minde,

As

As by the ſame in time of need,
I may thy bleſſing finde. *Amen.*

A Meditation when *ye go to bed.*

O Lord my God, I wandred haue,
as one that runnes aſtray,
And haue in thought, in word, in deed,
in idleneſſe and play,
Offended ſore thy Maieſty,
in heaping ſinne to ſinne:
And yet thy mercy hath me ſpar'd,
ſo gratious haſt thou bin.

O Lord my faults I now confeſſe,
and ſorry am therefore:
But not ſo much as faine I would,
O Lord what wilt thou more?

It is thy grace muſt bring that ſpirit,
for which I humbly pray:
And that this night thou me defend,
as thou haſt done this day.

And grant when theſe mine eies & tong
ſhall faile through natures might:
That then the powers of my ſoule
may praiſe thee day and night. *Amen.*

A meditation at your vprising.

O Lord, this night who haſt me kept
from dangers all that be,
And haſt me giuen of reſt & ſleep
ſo much as pleaſeth thee:

Where other of my brethren poore
of better life than I,
Doe wander vp and downe the ſtreets,
and harbourleſſe doe lie.

And ſome with ſickneſſe are oppreſt,
ſome impotent and lame: (thine
Thus doſt thou deale with creatures
to glory of thy Name.

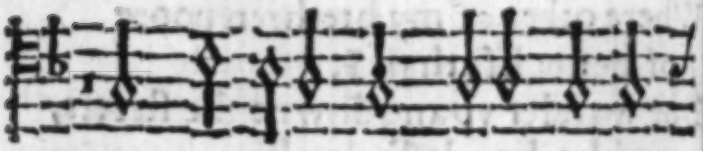
O Lord, in ſort as I deſerue
thou haſt not dealt with me:
But haſt me giuen wherewith to liue,
in better caſe to be.

Moſt mighty God, this day likewiſe
protect me from all blame:
And giue me grace I thankfull be,
with praiſes for the ſame.

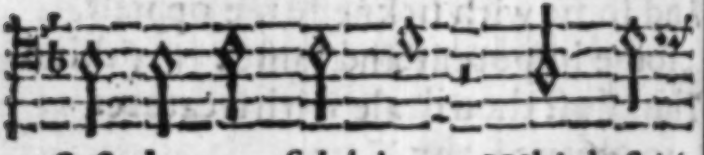
Athanasius his Creed,

commonly called, *Quicunq; vult.*

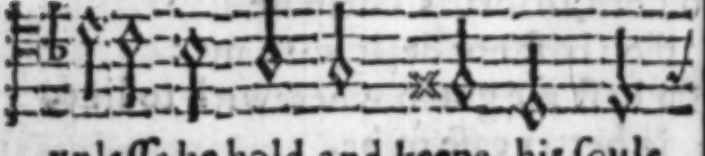
By faith we please the Lord.
by faith we are set free,
By faith we worke the will of God,
faith will not idle bee.



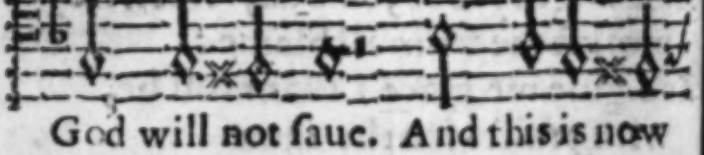
What man is he will saued be, must



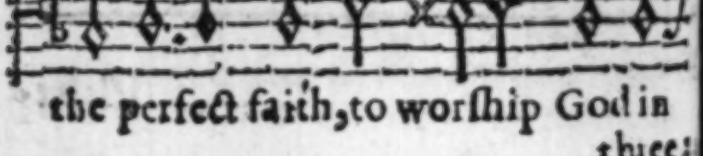
first the true faith haue: Which faith



vnlesse he hold and keepe, his soule

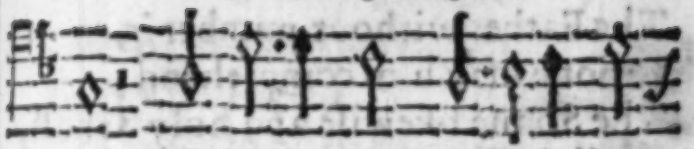


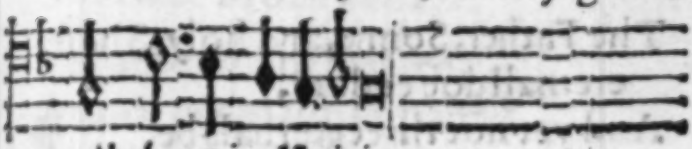
God will not saue. And this is now



the perfect faith, to worship God in

thee:





The perſons neither to confound,
nor ſubſtance to diuide:
For he that ſhall ſo thinke of them,
from perfect faith is wide.

For, of the Father, of the Sonne,
and of the holy Ghoſt,
Be perſons three in ſeuerall,
and all in might be moſt.

The Father, Sonne, and holy Ghoſt,
in Godhead equall be,
In glory like, and ſo in might,
and ſo in maieſty.

Such as the heauenly Father is,
ſuch is the Sonne alſo,
Such is likewiſe the holy Ghoſt,
all three one God, no mo.

The Father was vncreated,
ſo was the Sonne likewiſe:
The holy Ghoſt vncreated,
ſtill one forto deuiſe.

The Father without number is,
none may him comprehend;
The Sonne likewiſe and holy Ghoſt,
all three without an end.

The Father, Sonne, and holy Ghoſt,
eternall doe endure,
And yet not three eternals be,
but one eternall ſure.

Not three in number to exceed,
nor three vnmade certaine,
But three in one, and one in three,
for euer doe remaine.

The Father, Sonne, and holy Ghoſt,
omnipotent be all:
And yet not three omnipotents,
but one beleeue we ſhall.

The Father God, the Sonne is God,
the holy Ghoſt alſo:
And yet three Gods we ſhall not ſay,
of Gods but one, no mo.

The Father Lord, the Sonne is Lord,
and holy Ghoſt is Lord,
Yet not three Lords, but one in three,
and three in one accord.

For like as we compelled be,
by Chriſtian verity,
Each perſon of them to confeſſe,
both God and Lord to be:

So are we by the ſame forbid,
in any wiſe to ſay,
Three Gods to be, or elſe three Lords,
but three in one alway.

The Father is not created,
begot, nor made of none:
The Sonne ne made nor created,
begot of him alone.

The holy Ghoſt is from them both,
ne made, create, nor got,
But from the Father and the Sonne,
proceeding had we wot.

So then, there is of Fathers one,
not Fathers three we ſee:
One Sonne, not three, and ſo likewiſe,
one holy Ghoſt to be.

And in this holy Trinity,
is none more great than other:
But that the whole three Perſons be
coequall altogether.

So that in all as foreſaid is,
the vnity in three,
And Trinity in vnity
ought worſhipped to be.

Yet furthermore it needfull is
vnto ſaluation,
That we beleeue of Ieſus Chriſt
the incarnation.

The right faith is, that we beleeue,
and with one mouth foreſhow,
That Ieſus Chriſt the Son of God,
is God and man alſo.

God, of his Fathers ſubſtance is,
begot yer world was wrought;
And man by fleſh and blond he tooke
of her who forth him brought.

Both perfect God, and perfect man,
is he without diuiding:
And of a reaſonable ſoule,
and humane fleſh abiding.

He to the Father equall is,
touching his Deity.
But he is leſſe than Father is,
by his humanity.

Who though he be both God and ma
yet one he is, not twaine:
That is to ſay one Ieſus Chriſt,
foreuer to remaine.

One, not by turning Godhead his,
into the fleſh we ſee;
But taking manhood vnto God,
by power of Deity.

One, yet not by confuſion
of this his ſubſtance ſure;
But by vnity of perſon,
which euer ſhall endure.

or as the reaſonable ſoule,
and fleſh one fleſh doth make:
God and man is but one Chriſt,
which ſuffered for our ſake;

nd then deſcended into hell,
the third day roſe againe,
om death to life: this hath he done,
mankinde to rid from paine.

nd after this, aſcended he,
to the heauens hie,
d on his Fathers right hand ſits,
one God eternally.

m whence he ſhall come downe a-
rightfull Iudge to be, (gaine,
iudge the liuing and the dead,
she their workes ſhall ſee.

whoſe deſcending all ſhall riſe,
n twinkling of an eye,
d with his fleſh ſhall himbehold,
n throne of Maieſty.

en they that haue done righteouſly
hall heauen haue for their hire,
d they that haue done wickedly,
haue euerlaſting fire,

is is the true and perfect faith,
ll Chriſtians ought to haue.
ich faith vnleſſe we doe beleeue,
ur ſoules God will not ſaue.

Praiſe

Prayse we these persons three in one,
and likewise one in three
As from the first hath been, now is,
and euermore shall be. *Amen.*

A meditation to be said of women with childe.

In time of trouble call on me,
And I will then deliuer thee.

THe time drawes nie
of bitter painfull throes,
How long I shall
the same indure, God knowes.
O Lord my God,
I humbly aske of thee,
Make haste sweet Christ,
and safe deliuer me.
Although my sinne
deserued haue right well
Such paine as this;
yea more than tongue can tell:
Yet ah, my God
turne not away thy face,
Nor me forsake
in this so sharp a case.
This wombe, and fruit
that springeth in the same,
Hast thou create
to glory of thy name.

Op

)ppreſt with paine,
O Lord when I ſhall be,
lake leſſe the ſame,
ſo much as pleaſeth thee:
nd grant good God,
thy creature may proceed,
fely on liue.
with mercy at my need.
Chriſt his name
I will my trauell ſhew,
ow holy Ghoſt,
come comfort me in wo.
ome Father deere,
and let thy power deſcend.
Ieſu Chriſt
thy mercies great extend.
God, behold
my dolor and my ſmart,
eet holy Ghoſt,
my comforter thou art,
ke part with me,
and heare my wofull cry.
audi me,
miſerere mei. Amen.

A meditation to be deliuered from sinne.

O Lord my God,
I humbly beseech the,
And Iesus Christ,
thine equall in Deitie,
With holy Ghost
of like power in Maiesty,
And three in one,
and likewise one in three,
Which is to say,
one blessed trinitie:
Grant that the power,
of thy Diuinitie,
May in this life
alway deliuer me,
From fornication,
and adultery,
From wicked sort
of vncleane company,
From sudden death,
and cursed blasphemy,
From vaine glory,
and hypocrisie,
From malice, hatred,
and cruelty,
From the detestable,
and great enormity,
Of sedition and
priuy conspiracy:

From all falſe doctrine
and hereſie:
From pride of heart
and vanity:
From peſtilence, famine,
and bloud-thirſtie:
From iuſt deſert
of ſlander and infamy:
From filthy ſinne,
and vile iniquity:
And when as I
vpon thy Name ſhall cry,
Heare my requeſt,
and grant me thy mercy. *Amen.*

A prayer for the Kings moſt excellent Maieſty.

O King of heauen, of earth, of Sea,
and all things elſe beſide,
Vnder whoſe power, & in whoſe hands
the hearts of Kings abide;
Vouchſafe to guide our gratious King,
thy ſeruant *Charles* aright.
That he in peace with health may raign,
and gouerne through thy might;
And when thy godly will ſhall be,
to end his liuing dayes,
His ſoule may then with Angels thine,
ſound forth thy endleſſe praiſe. *Amen.*

A thankeſgiuing before meate.

FOr food ſuch as we finde,
let vs giue thankes therefore,
And not forget the poore to feed,
with ſome part of our ſtore.
Let all our talke be ſuch,
whereby no grudge may grow,
Our ſelfe well eas'd, & God beſt pleas'd
Chriſt grant it may be ſo.

A thankeſgiuing after meate.

THou God be praiſed for the food,
we haue receiu'd from thee;
And giue vs grace a life to lead,
more thankfull for to be.

FINIS.

THE POORE WIdowes Mite:

Gathered by WILLIAM HVNNIS, one of the Gentlemen of her Highneſſe Chappell, and Maſter to the Children of the ſame.

Who knock with hope, and craue in faith,
ſhall haue their iuſt requeſt;
By loue who ſeekes, the way ſhall finde
to port of quiet reſt.

LONDON,
Printed by *A.I.* for the Company of Stationers.
1629.

HONI · SOIT · QVI · MAL · PENSE
DIEV · ET · MON · DROIT

To the Queenes Maieſties Highnes.

EXcept your Highnes will allow
this gift of humble minde,
Lack ſhall the ſame the gladſome (fruit
it ſought thereby to finde:
If gift with giuers loyall heart
your Maieſty will try,
Zeale more than gift ſhall triumph (then
before your Princely eye.
A Perſian Prince in gratious part
tooke water of the well,
Becauſe he ſaw the giuers zeale
the giuers gift excell:
Euen ſo my zeale renowned Queen
equiualent is with his,
Though I offence commit, to giue
ſo ſlender gift as this.
Remẽbring yet your Princely wont
of clemency withall;
Example ſuch hath boldned me,
vpon my knee to fall.
Great gifts of gold, & gems of price,
poore *Hunnis* would preſent,
If he them had, in ſtead whereof
he prayes this may content.
New yeare and many God you ſend,
in health with peace to raigne,
And after, when your ſpirit departs,
wich Chriſt it may remaine.

Your Highnes loyall ſubiect and
moſt humble abedient ſeruant,
W.H.

The Author.

WHo seekes with works alone to (winne
the life which shall remaine.

I Is farre deceiu'd: for if't be so,
then Christ hath dide in vaine.

LL Let our good workes our faith declare
by faith we are made free:

I It comes from God, that goodnesse is
no good at all in me.

A As man himselfe vnable is
in thought to please the Lord,

M Much lesse to worke or doe the deed
that might his health accord.

H Here I professe one God to serue,
from secret search of heart,

V Vnto his sacred word to cleaue,
and neuer to depart.

N No time my Prince or Magistrate,
by will for to offend:

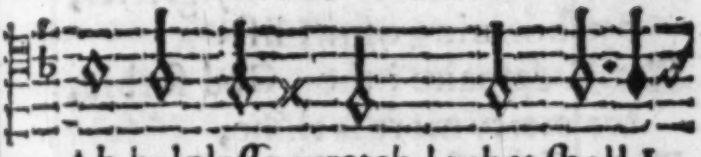
N Ne wish I worse vnto my foe,
than to my very friend.

I In Christ by faith, by no meanes else
my righteousnesse doth stowe,

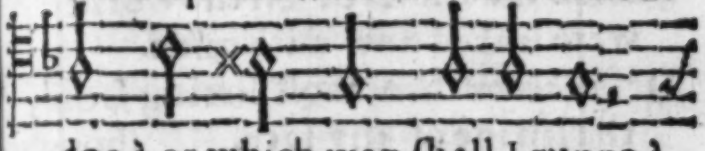
S Such was his loue, such is my faith
and euer shall be so.

The Poore Widowes Mite.

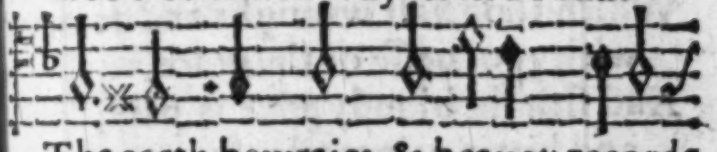
The first meditation.



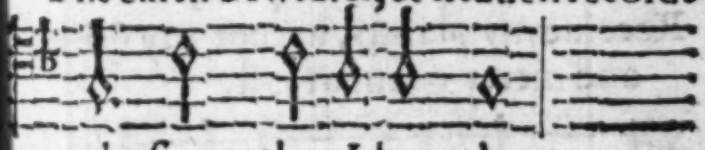
Ah helpleſſe wretch! what ſhall I



doe? or which way ſhall I runne?



The earth bewraies, & heauen records

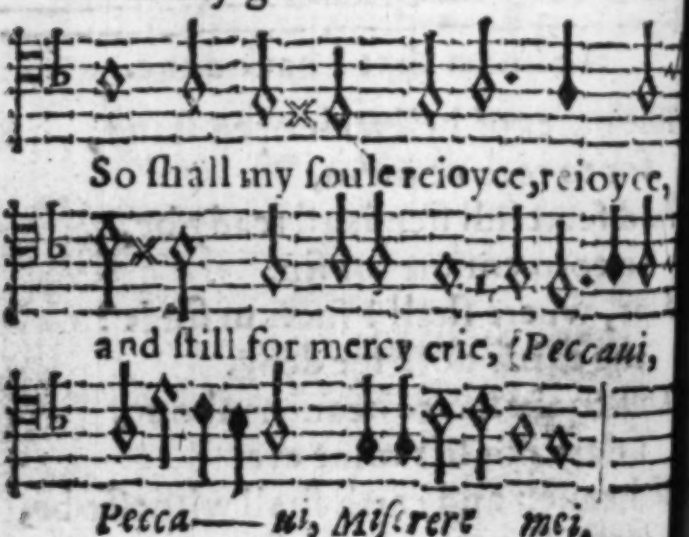


the ſinnes that I haue done.

The gates of hell wide open ſtand,
for to receiue me in,
And fearefull fiends all ready be,
to torment me for ſin.
Alas, where ſhall I ſuccour finde?
the earth doth me deny,
And to the ſacred heauens aboue,
I dare not lift mine eye.
If heauen and earth ſhall witneſſe be,
againſt my ſoule for ſin,

The poore

Vntimely birth (alas) for me
much better then had bin,
And now deſpaire approacheth faſt
with bloudy murthering knife,
And willeth me to end my griefes,
by ſhortning of my life.
Shall I deſpaire ? thou God forbid,
for mercy more is thine,
Than if the ſinnes of all the world
were linked now with mine.
Deſpiſe not then, moſt louing Lord,
the Image of thy face, (bought
Which thou haſt wrought and dearely
with goodneſſe of thy grace.
And ſith the bloudy price is paid,
and bitter paines all paſt ;
Receiue my plaints, accept my ſpirit,
and mercy grant at laſt.



The ſecond meditation.

THou God which rul'ſt & raign'ſt in
that fleſh cannot attaine: (light,
Thou God that know'ſt, the thoughts of
are altogether vaine; (men
Thou God whom neither tong of man,
nor Angell can expreſſe:
Thou God it is that we doe ſeeke,
thou pitty my diſtreſſe.
Thy ſeat, O God, is euery where,
thy power all powers tranſcend:
Thy wiſdome cannot meaſured be,
for that it hath no end.
Thou art the power and wiſdome too,
and ſole felicitie.
But I a lumpe of ſinfull fleſh,
nurſe of iniquitie.
Thou art by nature mercifull,
and mercy is thy name:
And I by nature miſerable,
the thrall of ſinne and ſhame.
Then let thy nature (O good God)
now worke his force on me,
And cleanſe the nature of my ſinne,
and heale my miſerie.
One depth, O Lord, another craues:
my depth of ſinfull crime
Requires the depth of mercy great,
for ſauing health in time.

The poore

Sweet Christ grant that thy depth of grace
may ſwallow vp my ſin,
That I thereby may whiter be
than euer ſnow hath bin.
So ſhall my ſoule reioyce, reioyce,
and ſtill for mercy cry,
Peccaui, peccaui,
miſerere mei.

The third meditation.

BEfore thy face, and in thy ſight,
haue I, deuoid of ſhame,
O Lord tranſgreſſed willingly,
I doe confeſſe the ſame,
Yet was I loth that men ſhould know,
or vnderſtand my fall,
Thus fear'd I am much more than thee
thou righteous Iudge of all:
So blinde was I and ignorant,
yea rather wilfull blinde,
That ſuckt the comb, and knew the Bee
had left the ſting behinde.
My ſinnes, O God, to thee are knowne,
there is no ſecret place,
Where I may hide my ſelfe or them
from preſence of thy face.
Where ſhall I then my ſelfe beſtow,
or who ſhall me defend?
None is ſo louing as my God:
thy mercies haue no end.

In-

Indeed I grant and doe confeſſe,
my ſinnes ſo heinous be,
As mercy none at all deſerues ;
but yet thy property,
Is alwayes to be mercifull,
to ſinners in diſtreſſe ;
Whereby thou wilt declare and ſhew,
thy great Almightineſſe.
Haue mercy Lord on me therefore,
for thy great mercies ſake ;
Which cam'ſt not righteous man to call
but ſinners part to take :
Wherefore my ſoule be glad, be glad,
and cry inceſſantly,
Peccaui, peccaui,
miſerere mei.

The fourth meditation.

MOſt gratious God, doe not behold,
the number of my ſinne ;
Ne yet conſider with thy ſelfe,
how wicked I haue bin ;
But rather thinke I am but duſt :
or as the withered hay,
Which flouriſheth to day in field,
to morrow ſhorne away.
My fleſh rebels againſt the ſpirit,
my ſpirit too weake is found,
By ſin conceiu'd in mothers wombe,
my ſoule firſt caught her wound.

My

The poore

My fleſh is fraile, too weake and vaine,
to doe the thing I ſhould,
And what I would not, that doe I,
contrarie that I would.
Thou ſeeſt, O Lord, how weake I am,
not able for to ſtand,
Without the ſuccour, help and aide,
of thy moſt mighty hand.
And what is he that will not ſtay
the man that's like to fall,
Or will refuſe the ſick to helpe,
for helpe when he doth call?
If thou wilt lay vnto my charge,
the burthen of my ſinne,
O Lord, the conqueſt is but ſmall,
that thou thereby ſhalt winne.
For why? thy glory and thy praiſe,
in mercy both conſiſt,
Vnto the which I yeeld my ſelfe,
to doe with, what thou liſt.
My ſoule ſhall truſt in thee, in thee:
and ſtill for mercy cry,
Peccaui, peccaui,
miſerere mei.

The fift meditation.

IF I demand what mercy is,
thou God wilt anſwer me,
That mercy is th'abundance great
of thy diuine pitty.

Where-

Wherewith thou view'ſt th'afflicted (ſort
that on the earth doe lie:
And what is this compaſſion then,
but proofes of thy mercy?
Our fathers old the ſame haue felt,
and now in reſt doe raigne,
And thou art ſtill the ſelfe-ſame God,
for euer to remaine.
Our Fathers were conceiu'd in ſin,
and ſo are we likewiſe:
Wilt thou compaſſion ſhew on them,
and children theirs deſpiſe?
One faith in Chriſt we all profeſſe,
one God in perſons three:
As thou compaſſion hadſt on them,
compaſſion haue on me.
Wonder (O God) my hearts deſire,
moſt humbly doe I craue,
And doe away all my miſdeeds,
and ſo compaſſion haue.
And as of ſinners many a one,
whoſe number is vnknowne,
Thou didſt vouchſafe to draw to thee,
and make them all thine owne:
So now vouchſafe, moſt gentle God,
likewiſe to draw me in,
And make me righteous by thy grace,
forgiuing me my ſin.
So ſhall my ſoule reioyce, reioyce,
and ſtill for mercy cry,

Peccaui

Peccaui, peccaui,
miſerere mei.

The ſixt meditation.

MOſt mighty God, I doe confeſſe,
ten thouſand times and more,
Thou haſt me waſhed from my ſinne,
and ſalued ſtill my ſore:
But I through ſinne am falne againe,
and fouler now am made,
Than euer was the filthie Swine
with myer ouerlade.
How oftentimes ſhall we forgiue,
each other that offend?
Seuenty times ſeuen, the Scripture ſaith,
which ſignifies no end.
If man to man ſuch fauour ſhew,
that wretched caitifes be,
How much more thou, O gratious God,
to them that call on thee:
It is thy nature to forgiue;
my nature can but fall:
Though thou be iuſt in all thy workes,
thy mercy paſſeth all.
What time a ſinner doth repent,
and turnes to thee at laſt,
All ſinnes foredone thou wilt forgiue,
thy promiſe ſo hath paſt.
Behold (O God) I turne to thee,
with ſorrow for my ſinne,

And doe repent euen from my heart,
that I ſo lewd haue beene.
Now waſh me Lord yet once againe
with fountaine of thy grace,
That I among the ſacred Saints,
with thee may haue a place.
My ſoule ſhall truſt in thee, in thee:
and ſtill for mercy cry,
Peccaui, peccaui,
miſerere mei.

The ſeuenth meditation.

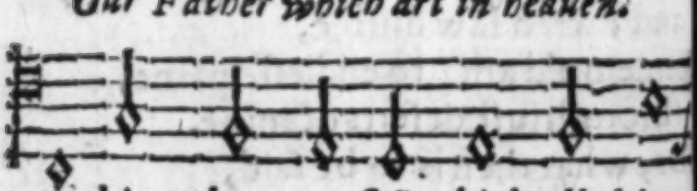
LIke as the guilty priſoner ſtands
before the judge ſo tride, (lims,
With quaking breath, & ſhiuering
his iudgement to abide:
Euen ſo, O God, before thy face
in fearefull ſtate I ſtand:
And, guilty, cry to thee my Iudge,
and now hold vp my hand.
Nothing haue I to plead for life,
no goodneſſe is in me:
Of ſinne, deceit, and wickedneſſe,
guilty, good Lord, guilty.
Thus by thy righteous doome, O God,
and ſacred law diuine,
Condemn'd am I to endleſſe paine,
through iuſt deſerts of mine.
Alas, what then is to be ſaid,
or what is to be done?

For

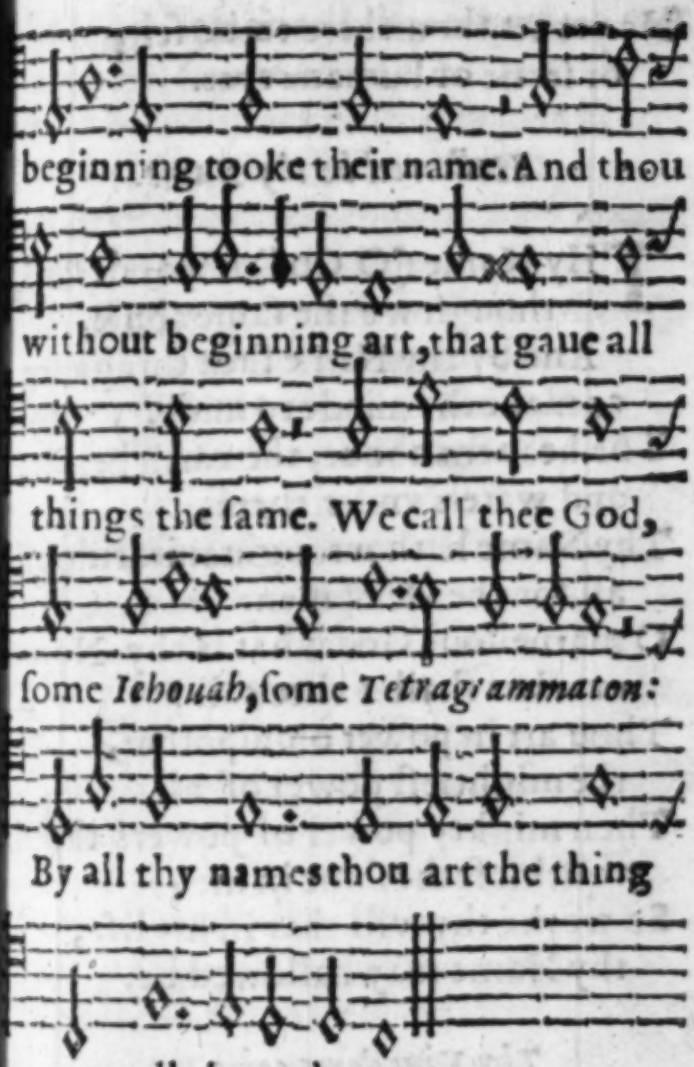
For mercy yet will I appeale
to Ieſu Chriſt thy Sonne:
For neuer yet hath it beene heard
ſince firſt the world began,
That Ieſu Chriſt did turne his face
from any ſinfull man,
Which vnto him for mercy came,
with ſad repentant minde:
O Lord, ſhall I then be the firſt,
that ſhall no mercy finde?
Shall I be he thou wilt deſpiſe,
that humbly comes to thee?
No, no, ſweet Chriſt thy promiſe is
for to deliuer me.
Wherefore my ſoule be glad, be glad,
and cry inceſſantly,
Peccaui, peccaui,
miſerere mei.

Verſes vpon the Lords *Prayer.*

Our Father which art in heauen.



A thing thou art frō which all things
begin



beginning tooke their name. And thou
without beginning art, that gaue all
things the ſame. We call thee God,
ſome *Iehouah*, ſome *Tetragrammaton*:
By all thy names thou art the thing
wee all depend vpon.

We be thy ſonnes, thy children deare,
and heyres of Kingdome thine:
By which we doe preſume and ſay,
our Father moſt diuine,
Which art in heauen, deuoid of ſhape,
that reaſon can deuiſe,

Ne

Ne yet art thou there to be felt,
or ſeene of humane eyes.

Hallowed be thy Name.

THy Name (O God) is wonderfull,
though we the ſame abuſe,
And by thy Name ſuch things are done
as make the minde to muſe.
The heauens aboue, the earth below,
and waters vnder them,
Thy Name hath wrought miraculouſly
all for the vſe of men.
O maruellous God what is thy Name
or what ſhall I thee call?
Thou art in power omnipotent,
the mightieſt power of all.
Then mighty power of powers that is
vouchſafe the ſame in me;
So worke thy will that in my life,
thy Name may hallowed be.

Thy Kingdome come.

THy Kingdome euerlaſting is,
in truth and equity,
In fauour, loue, and righteouſneſſe
to all in miſery.
Bow down the heau'ns, ô mighty King,
whereby thy grace may fall,

That

That this thy Kingdome might discend
into the hearts of all:
So shall our sinnes be driuen away,
our flesh made tame also,
And we found righteous in thy sight,
a perfect loue to show.
Vouchsafe to grant, O heauenly King,
this blessed worke may be,
Thy Kingdome still to dwell in vs,
and we to dwell in thee,

Thy will be done in earth, as it is in heauen.

THy will is good, our will is naught,
thy will be therefore done:
Such was thy will, that Iesus Christ
thy deare and onely Sonne
Should teach thy will to sinfull flesh,
our wicked lusts to kill;
And he thy will vpon the crosse,
the same did there fulfill.
O heauenly Father let thy will
in earth fulfilled be
Among vs men, as with thy Saints
in heauenly Hierarchie.
And grant thy will so worke in vs,
that we thy will confesse
In word, in life, in faith in loue,
and perfect holinesse.

Giue

Giue vs this day our daily bread.

THy word, thy truth, & Chriſt thy ſo
is bread that wee ſhould haue;
Vouchſafe our ſoules may feed thereo
moſt humbly we doe craue.
For man doth not by bread alone
paſſe forth his vitall daies,
But by each word thy mouth proceeds
vnto thy endleſſe praiſe.
Fixe in our hearts thy ſweet Sons death
and ſuch impreſſion make,
As we thereby may chearefull be
to ſuffer for his ſake.
Such croſſe as pleaſeth thee to lay
vpon our backs to beare;
With ſhield of faith to bide the brunt
againſt all worldly feare.

*And forgiue vs our treſpaſſes, as we forgiu
them that treſpaſſe againſt vs.*

WE know forgiueneſſe is at hand
when we for mer y call;
If we each other do forgiue,
thou wilt forgiue vs all.
Such promiſe haſt thou made (O God)
from which thou wilt not ſwerue,
And

nd yet it lies not in our power
the ſame for to deſerue:
o weake is man; ſo feeble too,
not able once to minde (deed,
he thought that's good, or do the
that might thy mercy finde.
his will, thy grace muſt worke in vs,
our brethren to forgiue:
Which grant, O God, that we therwith
in reſt with thee may liue.

And lead vs not into temptation.

Nd though temptation needfull be
thy ſeruants ſtrength to trie,
nd that our ſinnes and wickedneſſe
by faith away doe flie:
t Lord, thy grace the ſame doth work,
whereby we ſtiffely ſtand
gainſt the world, the fleſh, the diuell,
winning the vpper hand.
us of our ſelues (alas) too weake,
temptations aye too ſtrong:
y grace it is muſt vs defend,
elſe we are throwne along. (grace
ant when by ſin through want of
great falls we doe ſuſtaine,
at then thy grace might viſit vs,
nd reare vs vp againe.

But deliuer vs from euill.

FRom ill that we by ſinne deſerue,
moſt mighty God defend:
And rid vs free from filthy fall
of miſerable end.
With-hold thy ſeuere puniſhment,
and let thine eye of grace
Take view vpon th'afflicted ſort,
and helpe our wretched caſe.
From ſurging ſeas of worldly waues,
wherewith we be oppreſt,
Diſcharge and ſet our ſoules on ſhore,
in port of quiet reſt.
So ſhall we then our prayers make,
with conſcience ſafe and ſound:
And by thy grace ſhall able be
our enemy to confound. *Amen.*

The Chriſtian Faith.

ONe God in perſons three,
and three in God-head one,
I doe beleeue, my ſauing health
doth reſt in him alone.
The firſt, the Father high,
creator of vs all:

T

he ſecond is his onely Sonne,
the Word whom Scriptures call;
he third the holy Ghoſt,
of both who doth remaine,
mighty power, and Deity,
coequall with the twaine.
he Word of loue to vs,
fleſh void of ſinne became,
Virgins wombe by power Diuine,
moſt pure he tooke the ſame.
d then for ſinfull fleſh,
his fleſh was ſacrifie'd,
bitter, ſharp, and ſhamefull death
as cruell Iewes deuis'd.
s fleſh with whips was rent,
his head becrownd with thorne,
body naild on croſſe of tree,
his heart with ſpeare was torne.
us all his bloud he ſhed,
o death his life made thrall,
pacifie his Fathers wrath,
rocur'd by Adams fall.
died and was buried,
deſcended downe to hell,
m death to life he roſe againe,
he loued vs ſo well.
hen forty dayes were come,
o heauen aſcended he,
ſight from men of Galile,
faith to vs that be,

From whence I doe beleeue,
he ſhall againe deſcend,
To iudge all fleſh, and of the world
to make a finall end.
The dead from graue ſhall riſe,
the quick ſhall changed be,
And euery eye ſhall face to face
behold his Maieſty.
By grace who hath done well,
with him in heauen ſhall raigne:
By ſinne who hath done wickedly,
in euerlaſting paine.

FINIS.

A Dialogue betweene Chriſt and a Sinner.

CHRIST.

ARiſe from ſinne thou wicked man,
before the trump doth ſound:
Leſt thou among the guilty ſort,
a damned ſoule be found:
y ſheep why doſt thou perſecute?
my lambs why doſt thou kill?
y ſelfe why doſt thou crucifie,
and guiltleſſe blood thus ſpill?
riſe, I ſay, ariſe, ariſe.

SINNER.

hat powerfull, dreadfull voyce is this,
that thundreth in mine eare,
hich bids me riſe, & brings my ſoule,
and all her powers in feare?

CHRIST.

It is the voyce of him thy Iudge,
that ſhall thy Iudger be;
Which bids thee riſe while Sunne doth (ſhine
that thou thy ſelfe maiſt ſee.

For after Sunne be ſet in ſhade,
and darkſome clowds appeare;
Too late is then for to ariſe,
if thou ariſe not here.
Ariſe (I ſay) ariſe, ariſe.

SINNER.

O Lord thy grace I now behold,
wherein I did offend.

CHRIST.

What made thee thus againſt my Sain
ſuch cruelty extend?

SINNER.

It was my fault through ignorance,
by which I might not chuſe.

CHRIST.

And yet I ſay, thy ignorance,
ſhall not thy faults excuſe.

SINNER.

By grace I am repentant made,
wilt thou not mercy haue?

CHRIS

CHRIST.

If thou by grace repentant be,
yet must thou mercy craue.

SINNER.

O Lord, blot out my filthy deeds,
and cleanse me from my sinne.

CHRIST.

Arise and walke, thou art made cleane,
as thou beleeu'st therein.

Another Dialogue betweene Christ and a Sinner, to be sung as the former.

CHRIST.

AWake from sleep, & watch a while,
prepare your selfe to pray,
For I mine Angel will send forth
to sound the judgement day:
That mine elect and chosen sort
might finde my saying true:
How that the time I shorten will,
for them and not for you.
Awake, (I say) awake, awake.

SINNER.

And yet (O Lord) the little whelpes
would licke the crums that fall;
The choſen ſort are very few,
but many doſt thou call.

CHRIST.

I call to you that will not heare,
I ſtretch my armes at large,
For to imbrace ſuch as doe come,
and all your ſinnes diſcharge.
Wherefore if you refuſe to come,
I will you then forſake,
And to my feaſt will ſtrangers call,
and them my children make.
Awake therefore and riſe from ſleepe,
awake, I ſay, awake.

SINNER.

Not ſo good Lord, thy mercies farre
aboue our ſinnes abound.

CHRIST.

And yet I will a Iuſticer
in juſtice may be found.

SINNER.

Thy promiſe is to pardon ſinne,
and therein art thou juſt.

CHRIST.

CHRIST.

Your sinnes repent, and pray therefore,
in vaine is else your truſt.

SINNER.

O Lord, thy grace muſt this performe,
or else it cannot be.

CHRIST.

My grace you haue, the ſame apply,
and bleſſed ſhall you be.

SINNER.

Through this ſweet grace thy mercy
we humbly doe require. (Lord,)

CHRIST.

By mercy mine, I you forgiue,
and grant this your deſire. *Amen.*

Another Dialogue betweene the Spirit and the Fleſh in the ſoule of Man.

SPIRIT.

MY ſoule giue eare to me thy ſpirit,
of that I ſay to thee:

Forſake the pleaſures of thy fleſh,
and ioyne thy ſelfe with me:
Thy fleſh is filthy, fraile, and fond,
and nought but ſinne containes;
Whoſe due deſerts through wickednesse
is euerlaſting paines.

FLESH.

My ſoule, not ſo: great proofe thou haſt
of pleaſures that I bring,
Of loue, of luſt, of liking ſweet,
and euery other thing:
Forſake me not, but ioyne with mee,
which am thy fleſh and bone,
For I the receptacle am
of all thy powers each one.

SPIRIT.

If thou after thy fleſh wilt goe,
then ſurely ſhalt thou die:
If thou wilt walke with me thy ſpirit,
we will him mortifie.
For thou betweene vs both areplac't,
and at thy liberty,
To whether part thou wilt incline,
to liue or elſe to die.

SOVLE.

(Alas) what great conflict is this,
I ſilly ſoule ſuſtaine,

Betwee

Betweene the pleaſures of my fleſh,
and ſpirit threatned paine:
I grieued am my fleſh ſhould loſe,
yet glad my ſpirit did win;
But of the twaine whoſe part to take,
my doubt is great therein.

SPIRIT.

Thy fleſh is diſobedient,
vnkinde, and cruell ſtill.

SOVLE.

Yet I poore ſoule indifferent,
make neither good nor ill.

FLESH.

Remember my ſweet ſoule,
what fleſh hath done for thee.

SPIRIT.

Thy fleſh for to ſubdue,
ſweet ſoule take part with me.

FLESH.

If thou my part wilt take,
we ſhall the victors be.

SPIRIT.

If thou wilt him forſake,
then heauen is due to thee.

SOVLE.

The ſpirit makes man religious,
obedient and kinde;
The fleſh makes men rebellious,
and monſtrous beaſtly blinde;
The ſoule through power makes them
as Maker hath aſſign'd. (men,
Wherefore my ſpirit I ioyne with thee,
with all the force I can.
Away, packe hence vnſauory fleſh,
the filthieſt part of man.

FINIS.

An humble ſute of a repentant ſinner for mercy.

GIue eare (O Lord) to heare
my heauy carefull cries:
And let my wofull plaints aſcend
aboue the ſtarry skies.
And now receiue the ſoule
that puts his truſt in thee:
And mercy grant, to purge my ſinnes,
mercy, good Lord, mercy.
My ſoule deſires to drinke
from fountaine of thy grace:
To ſlake her thirſt, O God, vouchſafe,
and turne not off thy face.
But bow thy bending eare,
with mercy, when I cry:
And pardon grant for ſinfull life,
mercy, good Lord, mercy.
Behold at length, O Lord,
my ſore repentant minde:
Which knocks with faith, & hopes ther-
thy mercy great to finde. (by,
Thy promiſe thus hath paſt,
from which I will not flie,
Who doth repent truſting in thee,
ſhall taſte of thy mercy.
Mercy, (good Lord,) mercy.

Another to the same effect.

BEhold, O God, the wretched state
my silly soule is in,
How sore oppresst and ouercharg'd
with foule and filthy sinne.
Behold likewise the prison foule,
I meane my baned breast,
Where wickednesse and sinne abounds,
and breeds my soules vnrest.
Behold, O God, how oft my soule
doth lift her selfe to thee:
As one in dungeon darke and deepe
desiring light to see.
Behold also how faine it would
do that might please thy will:
But cruell sinne with his effects
do draw me backward still.
Behold I doe not what I would,
as law of thine requires;
But I doe what I would not doe,
contrary to my desires.
Such is the working of the fiend,
such be his wily waies,
With lust to set my heart on fire,
whereby my health decaies.
Such pleasant baites layes he abroad,
with poisoned hookes of sinne;
And traines my senses all thereto,

and

and drownes my ſoule therein.
But mercy is with thee, my God,
for ſuch as mercy craue.
Among the which I humbly aske,
ſome mercy for to haue.
For light offence thy mercy ſmall,
may ſoone appeaſe thine ire:
But mine offences manifold,
thy mercy great deſire.
And ſith by mercy I muſt win
thy fauour and thy grace,
From my miſdeeds and ſinfull life,
with mercy turne thy face.

Another to the ſame purpoſe.

MY ſoule, O God, doth now confeſſe
a wicked life long led in ſinne:
And how the ſame to thee is knowne,
yer that my lips to ſpeake begin.
Such is the fruit, ſuch is the tree,
with mercy Lord deliuer me:
Shall I, O Lord, for this deſpaire
of hope, of helpe, and health at laſt:
Or ſhall I thinke thou ſeekſt reuenge,
vpon my ſinfull life that's paſt?
No, no, my faith doth witneſſe me,
thy bloud from ſin hath ſet me free.

AMEN.

A lamentation touching the follies and vanities of our youth.

ALack when I looke backe,
ypon my youth that's paſt,
And deeply ponder youths offence,
and youths reward at laſt:
With ſighes and ſobs, I ſay,
O God I not deny,
My youth with folly hath deſeru'd
with folly for to die.
But yet if euer ſinfull man,
might mercy moue to ruth:
Good Lord with mercy doe forgiue
the follies of my youth.
In youth I rang'd in fields
where vices all did grow,
In youth (alas) I wanted grace,
ſuch vices t'ouerthrow.
In youth what I thought ſweet,
moſt bitter now I finde.
Thus haue the follies of my youth,
with folly kept me blinde,
Yet as the Eagle caſts her bill,
whereby her age renu'th;
O Lord with mercy doe forgiue
the follies of my youth. *Amen.*

A Pſalme of reioycing for the wonderfull loue of Chriſt, ratified by his meritorious death and paſſion for our ſpirituall redemption.

LEt vs be glad and clap our hands,
with ioy our ſoules to fill,
For Chriſt hath paid the price of ſin,
with mercy and good will.
By his good will he fleſh became,
for ſinfull fleſhes ſake:
By his good will diſdained not
moſt ſhamefull death to take.
By his good will his blood was ſpilt,
his body all to rent:
By his good will to ſaue vs all,
he therewith was content.
By his good will death hath no power,
our ſinfull ſoules to kill,
For Chriſt hath paid the price of ſin,
with mercy and good will.
Since Chriſt ſo dearely loued vs,
let vs from ſin refraine:
For Chriſt deſireth nothing elſe
in lieu of all his paine,
And that we ſhould each other loue,
as he hath lou'd before:

So

So ſhall his loue abide in vs,
and dwell for euermore.
Let then our loue ſo dwell in him,
our wicked luſts to kill:
For Chriſt hath paid the price of ſin,
with mercy and good will. *Amen.*

A Prayer for the good eſtate of King Charles.

THou God that guid'ſt both heau'n & (earth
on whom we all depend;
Preſerue our King in perfect health
and him from harme defend,
Conſerue his life in peace to raigne,
augment his ioyes withall;
Increaſe his friends, maintaine his cauſe
and heare vs when we call.
So ſhall all we that faithfull be,
reioyce and praiſe thy Name:
O God, O Chriſt, O holy Ghoſt,
giue eare and grant the ſame. *Amen.*

AN ADDITION to the Treatiſe aforegoing, annexed by the Author thereof.

DISCOVRSING of things which muſt come to paſſe before the day of Iudgement.

All things muſt paſſe
before the iudgement day.
Let vs therefore
repent, watch, faſt, and pray.

LONDON,
Printed by *A.I.* for the Company of Stationers. 1629.

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All things muſt paſſe
before the iudgement day.
Let vs therefore
repent, watch, faſt, and pray.

A Great bright throne was ſeene,
and in the ſame ſate one, (earth,
Before whoſe face both heauen and
did tremble, ſhake and grone.

And all both great and ſmall,
whom death had kild before,
Were likewiſe ſeene before his face
that liues for euermore.

The bookes then opened were,
of euery one was dead,
Who iudgement had as they deſeru'd,
as in thoſe bookes was read.

The books which at that day,
ſhall opened be to all,
All haue our actions in this life,
thereby to ſtand or fall.

5 In this day ſhall the juſt
ſtand conſtant to endure,
Againſt thoſe that afflicted them,
in this our life vnſure.

6 The wicked ſeeing this,
ſhall be ſurpriz'd with feare:
And call vnto the mountaines high,
to fall vpon them there.

7 To hide them from his face,
that ſits in iudgements ſeat:
And from the indignation,
that this ſweet lambe doth threat.

8 O Lord, how great a day
ſhall this be vnto vs?
Who can conceiue the power of wrath
the ſame for to diſcuſſe?

9 Or who for very feare,
ſhall able be to ſay,
The greatneſſe of diſpleaſure thine
which happen ſhall that day?

10 This day is day of thine
whereof thy ſeruant ſaid,
Thy zeale and fury ſhould not ſpare,
auengement ſhould be paid.

11 This is that dreadfull day,
moſt dreadfull to behold:

Acco

ccording to thy Prophets words,
as they before haue told:

2 Behold, the day ſhall come,
a day of cruelty:
day of indignation,
of wrath, and of furie.

3 Which day ſhall bring the earth
into a Wilderneſſe,
nd cruſh in peeces th' wicked ſort,
for their euill treſpaſſes.

4 Behold, the day doth come,
the day of God Almight:
day of darkneſſe, ſtormes, and clouds,
mnſt terrible to ſight.

5 A day as neuer was,
nor neuer ſuch ſhall be,
fter this dreadfull ſtormy day,
ſhall this be to behold,
When we ſhall ſee the children all
of Adam young and old

Gathered together
from parts of all the earth,
efore this fearefull Iudge to ſtand,
with faint and ſhiuering breath.

18 When as the Sea and Land
shall yeeld that they long kept,
That is to say, their bodies dead,
which long in them had slept.

19 Both heauen and hell also
the soules shall now restore,
Which they possesse to be vnite
to bodies euermore.

20 What manner day is this,
when as the heauens shall mourne?
When all the earth shal shake & quake
the mountaines rent and torne.

21 When Sunne shall lose his light,
the Moone her light also,
The stars fall downe, the seaes & floud
forsake to ebbe and flowe.

22 When all the elements
shall quite dissolued be,
The earth with bloud cleane ouerflown
which euery eye shall see.

23 And all the world beside
shall be on flaming fire:
So that the just and Angels pure
shall feare this day of ire.

24 Then shall appeare in skie
the signe of Sonne of man,

nd all the tribes vpon the earth
ſhall ſee his comming than.

5 And in the clouds of heauen,
amid his Angels all,
ith power and might, & glory great,
he ſhall his Angels call.

6 Yea in a moment ſmall,
or twinckling of an eye, (ſound
all ſend them forth with trumpets
and with a mighty cry.

7 At midnight ſhall they paſſe,
to chuſe his choſen ſort, (world
om heauen to earth throughout the
vnto their great comfort.

8 Now he which as a lambe,
vpon the croſſe was ſlaine,
all as a Lion come to iudge,
both vnto ioy and paine.

9 Behold, our Lord ſhall come:
but who ſhall able be
to abide his comming day,
moſt fearefull then to ſee?

10 For at that very day,
he mighty mountaines great
all waſte and melt before his face,
through force of fiers heat.

31 Behold, our Lord ſhall come
in fortitude and ſtrength:
And as a ſtorme of haile and winde,
ſhall ouerthrow at length

32 What euer thing that ſtands
in paſſage of his way:
And as a rage of waters great,
ſhall make no ſtop nor ſtay.

33 Before whoſe bleſſed face
ſhall burning fire run:
And vpon euery ſide of him
a mighty tempeſt come,

34 This day vnto the juſt
a ioyfull day ſhall be:
But to the wicked reprobate
eternall miſery.

35 O heauenly King vouchſafe,
for Chriſt his ſake thy Sonne,
We may be mindfull of this day,
with feare for what is done.

36 And giue vs grace henceforth,
our liues ſo to amend,
As we among the choſen ſort
may praiſe thee without end.

FINIS.

A Christian confession of and to the Trinitie.

O Thou Almighty, omnipotent, and euerlasting God, the Father of heauen, I doe beleeue, confesse, and acknowledge thee to bee the God of all power and might, yea the Almighty power it selfe, and to be of nothing going before; neither made, created, nor begosten; but to bee a thing before all things, giuing beginning to euery thing, thy selfe without beginning and without ending.

2

O Thou Son of God, which art the word of the Father, and second person in Trinitie, doe I like-

likewise beleeue, confesse, and ac
knowledge thee to bee the Fathe
without beginning before al
worlds, neither made nor created
but begotten, and art equall wit
the father in power, might, glory
maiesty, and Deitie, and to bee a
thy Father is, the fountaine an
wel-spring of all wisdome, grac
and mercy.

3

O Thou God the Hol
Ghost, and third perso
in Trinity, which a
with the Father and the Sonn
the giuer of all comfort, vertu
and goodnesse: I doe also b
leeue, confesse, and acknow
ledge thee to bee of the Fathe
and of the Sonne, neither mad
nor created, nor begotten, b
from God the Father, and fro
God the Sonne proceeding, equa
with the Father and the Sonn

without beginning of time, and without end, in like power, might, glorie, maiestie, and Deitie, as is the Father and the Sonne, all three in one, and one in three, one very GOD euerlasting, not three Gods euerlasting, of one essence or being, euer perdurable or during, without measure, not changeable, almighty, of one substance, and in one nature simple.

4

I Doe beleeue, confesse and acknowledge each one of your persons to bee equall to the other, in all manner of perfection, and each one person to bee omnipotent or Almighty, and to bee one beginning of all things; and that together you made and created all creatures visible, and inuisible, spiritualls, and corporalls; and

that by almighty vertue, from the beginning of time, you three together did create, (and that of nothing) the creature angell-like, and the worldly nature; and then you made man common to the first two natures: for man is of body corporall, and of soule spirituall.

5

ALso I doe beleeue, confesse,& acknowledge, that thou the Father art one other, and thou the Son art one other, and thou the Holy Ghost art one other. For thou, O Father, maiest not bee the Sonne, nor the holy Ghost: nor thou, O Sonne, mayest not bee the Father nor the holy Ghost: nor thou, O holy Ghost, maiest not be the Father nor the Sonne: but to you three persons is one being, and one nature common, the which is

the

the beginning of all things; and out of this beginning there is no beginning.

6

AND I beleeue, confeſſe, and acknowledge, that thou O Father, art no greater, nor of greater power than is the Sonne, nor than is the holy Ghoſt. For the vnitie of your diuine being is equall or alike together: for ſuch as thou art, O Father, ſuch art thou, O Sonne, and ſuch art thou, O Holy Ghoſt. And thus thou holy and bleſſed Trinitie art one God, the firſt beginning, without beginning, fountaine of all mercy, grace, goodneſſe, and vertue, which by thy knowledge doeſt know all things preſent, and to bee hereafter.

7

AND further I doe confesse, acknowledge, and stedfastly beleeue, that thou, O Sonne of God art without beginning, coeternall with God the Father and with God the holy Ghost. And by the whole consent of you three in one and one in three, and by the ouershadowing of the H. Ghost, thou O holy and most blessed Sonne of God, didst enter into the wombe of the most vnspotted amongst women, the blessed Virgin Mary, in whom was no blemish of sinne, after the salutation of the Angell Gabriel, when shee had by the working of the holy Ghost, answered these words of meekenesse: Behold and see, I am the handmaid of the Lord: bee it vnto me according to thy word.

8 Thus

8

THus thou blessed Son of God didst not forsake or leaue thy God-head; but didst take flesh or Man-head, of the blessed Virgin, vnto thy God-head, being still perfect God with the Father in God-head, and perfect Man also. In which Man-head, thou wert lesse than the Father, but yet equall with the Father, touching thy Deity or God-head: as after thy most blessed natiuitie thou didst proue in thy humanitie to be perfect God.

9

FOR without any Teacher or Schoole-master, thou hadst all perfect knowledge of Science and Learning. Thou changedst water into wine. Thou gauest

ſight to the man borne blinde. Thou openly ſaidſt to the Iewes and Phariſees, I which ſpeake to you am the beginning. Thou feddeſt many thouſands of people with a few loaues of bread & with a few fiſhes. The winde and ſea obeyed at thy commandement. Thou raiſedſt Lazarus from death vnto life, which was foure dayes dead, and ſtinking in his graue. In this, O God, and in many moe excellent miracles, thou didſt ſhew thy ſelfe to be perfect God.

10

AND alſo thou diddeſt ſhew thy ſelfe to bee perfect man: for thou diddeſt eate, drinke, and ſleepe, and ſo tookeſt increaſe of nature, as man doth: thou weptſt, thou faſtedſt, thou ſuffereaſt all

the miſeries of man, ſinne onely excepted.

11

IT alſo well pleaſed thee to fulfill, to performe, and to accompliſh all the words and ſayings of the holy Patriarches and Prophets, which they had vttered & ſpoken of thee long time before thou tookeſt our humane nature vpon thee. And ſo to fulfill the propheties, thou ſufferedſt that thine humane nature ſhould bee betraied and taken, by the kiſſing of thine vnkinde Diſciple Iudas.

12

THou alſo ſufferedſt cruell perſecution of the Iewes: and after many puniſhments, they blaſphemed thee, and cryed vpon Pilate to haue thee crucified; and

so vnder *Ponce Pilate* thou didst suffer to bee crucified, and vpon the Crosse didst die, touching thy humanitie; and after wast thou taken down, buried, and by the power and might of thy Deity descendedst into hell according to the Scripture.

13

AND I beleeue (notwithstanding that thy Sepulchre was made fast and sealed, and also watched and kept by certaine Souldiers thereunto appointed) that the third day, by thy Godhead or diuine power, thou didst arise in thy humanity. And forty dayes after thou didst ascend into Heauen in the sight of men of Galile, and in faith vnto vs that bee; where thou dost remaine perfect God and perfect man, sitting

on

on the right hand of the Father, from whence thou ſhalt come and iudge both the liuing and the dead. By the dead I vnderſtand the body which is mortall; and by the liuing I vnderſtand the ſoule which is ſpirituall and immortall.

14

AND alſo, I acknowledge, confeſſe, and ſtedfaſtly beleeue, that I ſhall, among all thy reaſonable creatures, ariſe from death to life, and with them ſhall ſtand and behold thy diuine maieſty face to face, thou ſitting on the throne of thine eternall iudgement. And thine elect and thoſe whom thou haſt ſhewed mercy vpon, ſhall bee ſeuered from the wicked reprobates, as Lambes from Woolues: the ſaued ſort vpon the right hand,

and the other vpon the left, where wee shall all receiue our last and finall iudgement. The which iudgement, O Lord, I doe most humbly beseech thee may be vnto me, not after my sinnes and wickednesse; but according to thy great and vnspeakeable mercies.

Grant this, O thou most holy and blessed Father of heauen, which art with the Son, and with the holy Ghost, the worlds Creator: and haue mercy vpon me, haue mercy vpon me.

Grant this, O thou most holy and blessed Iesu, the onely Son of God, the worlds Sauiour and Redeemer, and haue mercy vpon me, haue mercy vpon me.

Grant this, O thou most blessed and holy Ghost, which art together with the Father and the Son, the worlds comforter; and haue

mercie vpon me; haue mercy vpon me.

Grant this, O thou most holy, most blessed, most gratious, and euerlasting Trinitie, and haue mercy vpon mee, haue mercy vpon me, haue mercy vpon mee,

Amen.

A Prayer for the Kings moſt excellent maieſty.

O Almighty and merciſull God, Creator and gouernor of all things, whoſe ſtrength is euery where, and whoſe power is infinite, which as thou euer art omnipotent, and in all thy workes moſt gratious and euer meruelous; ſo vnto vs thy poore ſeruants, grant wee humbly beſeech thee, that CHARLES our gratious King, and next vnder thee here on earth our gouernour, may long liue, and leade a healthful, quiet, and peaceable life. And if, O Lord, at any time the wicked through malice ſhall conſpire and gather themſelues together againſt thee

and

and him thine anointed; we heartily beſeech thee, either with ſpeed to conuert and turne their hearts, or ouerthrowe their force, and bring their deuices to nought, And although, O Lord, that wee through our manifold ſinnes and wickedneſſe, doe not deſerue to haue ſo good and ſo excellent a Jewell to rule and raigne ouer vs: yet good Lord wee heartily pray thy diuine maieſty to behold the grear and vnſpeakeable miſeries, which the loſſe of ſo pretious a pearle may bring vpon vs and our poſteritie, and to auert the ſame. This, O Lord, wee doe humbly craue of thee, that wee may long time enioy him: or elſe that wee who faithfully doe loue him, may with him bee diſſolued according to thy good will and gratious pleaſure, Amen.

A Prayer to bee ſayd of euery true Chriſtian before the receiuing of the H. Communion.

O Moſt ſweet louer of all mankinde, LORD and Sauiour Ieſu, I humbly beſeech thee for thy bitter paſſion ſake, to remoue from me, pride, enuie and detraction, yea wrath, malice, and impatiencie, and all other ſickneſſes and diſeaſes of the ſoule. And plant, good Lord, in my heart and minde true meekneſſe, charity, patience, chaſtitie, temperance, and modeſtie, with all ſuch other vertues, medicines, and preſeruatiues vnto the ſoule. And mortifie in me, good Lord, all vncleane motions, carnall deſires, and inordinate affections: and reuiue

in me the loue of vertues, and the perpetuall exerciſes thereof; ſo that in this time, and at all times, I may worthily receiue this holy and bleſſed Sacrament, vnto thine honour and glory, and my ſoules endleſſe ioy and comfort.

O Lord, I know and doe confeſſe here before thy diuine Maieſtie, that I am vnworthy, and very much vnworthy, and moſt vnworthy, through my manifold ſinnes and wickedneſſe, to licke the crums that fall from thy table: but notwithſtanding, I know as well againe, and ſo doe I in heart and minde ſtedfaſtly beleeue, and the ſame doe acknowledge in mouth and word, that thou my Lord God, art omnipotent and almighty, and ſo mayeſt by thy power infinite, if it ſo pleaſe thy Maieſtie, make mee worthy and acceptable to ſit

at

at thy table, and there to taſte and feed of thy moſt pure and heauenly viands: for thou alone, O Lord, maiſt and canſt iuſtifie a ſinner, and of a vile, foule, and filthy wretch, make a cleane, white, and pleaſant perſon.

Therefore, gratious Lord, I beſeech thy worthy Maieſty for thy almightie power, which I firmly and ſtedfaſtly beleeue: and for thine infinite and endleſſe wiſedome, which I boldly confeſſe: and for thine excellent goodneſſe and truth, wherein I fully hope and truſt: and for all this together as one: frame mee and make mee worthy and acceptable vnto thy godly preſence, and grant me forgiueneſſe of all my ſinnes, and the feruent flame of thy loue, that I may now at this time receiue this holy Sacrament with

puri-

purity of heart and cleanneſſe of conſcience, with ſpirituall gladneſſe and heauenly ioy.

O moſt mercifull Sauiour Ieſu, I humbly beſeech thee, for this holy myſterie of thy bleſſed body and bloud wherewith we vnworthie wretches bee continually fed, and daily waſhed, cleanſed, ſanctified, and made holy, and ſo partakers of thy moſt high diuinitie; grant me, Lord, and giue me the pretious garment of innocencie, with ſuch furniture of other ornaments thereunto according, as beſt may pleaſe thy gratious goodneſſe, wherewith I may (as in my wedding veſture) in a good and cleane conſcience approach vnto thy preſence; ſo that this celeſtiall and heauenly Sacrament receiued, may be vnto mee health and ſaluation of ſoule and body, vnto life euerlaſting, Amen.

A

A Prayer to be ſaid of euery true Chriſtian after the receiuing of the holy Communion.

IN moſt humble, moſt lowlie, and moſt hartie manner, with moſt due reuerence I thanke thee, good Lord, moſt holy Father, and euerlaſting God, that by the bountie of thy merciſull grace wouldeſt vouchſafe thus to refreſh and feed my ſoule through faith, with the benefites of the death and paſſion of thy Sonne our Lord GOD, and Sauiour Ieſu Chriſt. And I beſeech thine infinite goodneſſe, that this the Sacrament of thy death and paſſion, which I, moſt vnwotthy wretch,

haue

haue now receiued, come neuer hereafter in iudgement and condemnation vnto mee for mine euill merits, and deseruings: but rather good Lord it may come vnto the profit and comfort of my body, and vnto the saluation of my soule vnto the life euerlasting, Amen.

A godly Prayer to bee said before the preaching of the Word.

NEither is hee that planteth, neither hee that watereth, any thing at all, but thou, O LORD that giuest the increase. Increase, wee beseech thee, the seed of thy Word, and cause it to fructifie an hundred fold. Open our eyes that we may see the wonderfull things contained in thy Law: incline

our

our hearts to thy teſtimonies, and
not vnto vanities. Euermore be
on our right hand, and perfect the
worke that thou haſt begun among
vs. Beare our moſt gratious *Charles*
in thine owne boſome, and ſet
thine eyes alwaies vpon him for
good: let the ſpirit of knowledge
and holineſſe remaine in his Mini-
ſters: bleſſe his Counſellours with
wiſedome, and diſcretion; his No-
bles with fortitude and courage: his
Iudges with juſtice and mercy: his
Magiſtrates with diligence and
faithfulneſſe: his people with feare
and perfect obedience, that wee
may all with one minde and one
mouth, ſay with the Prophet; He
that is mightie hath done for
vs great things, and ho-
ly is his Name,
Amen.

A Prayer neceſſary to be ſayd at all times.

O Bountifull Ieſu, O ſweet Sauiour, O Chriſt the Sonne of God, haue pitty pon me, mercifully heare me, and ſpiſe not my prayers. Thou haſt eated me of nothing; thou haſt deemed me from the bondage of n, death, & hell, neither with gold r ſiluer, but with thy moſt pre-ous body once offered vpon the roſſe, and thine owne blond ſhed nce for all, for my ranſom. There-re caſt me not away, whom thou y thy great wiſedome haſt made, ſpiſe me not, whom thou haſt deemed with ſuch a pretious aſure: nor let my wickednesſe

deſtroy

deſtroy that which thy goodneſſe hath builded. Now whilſt I liue O Ieſu, haue mercy vpon me: for if I die out of thy fauour, it will be too late afterward to call for thy mercie. Whilſt I haue time to repent looke vpon me with thy mercifull eies, as thou didſt vouchſafe to looke vpon Peter thine Apoſtle; that I may bewaile my ſinfull life, obtaine thy fauour, and die therein. I reknowledge that thou ſhouldeſt deale with mee according to very juſtice, I haue deſerued euerlaſting death. Therefore I appeale to thy high throne of mercy, truſting to obtaine God fauour, not for my merits, but for thy merits, O Ieſu, who haſt giuen thy ſelfe an acceptable ſacrifice vnto thy Father, to appeaſe his wrath & to bring all ſinners (truly repenting and amending their euill life

into his fauour againe. Accept me, O Lord, among the number of them that ſhall be ſaued. Forgiue me my ſins, giue me grace to lead a godly and innocent life, grant me thy heauenly wiſedome, inſpire my heart with faith, hope, and charitie: giue mee grace to bee humble in proſperitie, patient in aduerſitie, obedient to my rulers, faithfull vnto them that truſt mee, dealing truly with all men, to liue chaſtly in wedlocke, to abhorre adulterie, fornication, and all vncleanenesſe, to doe good after my power vnto all men, to hurt no man, that thy name may bee glorified in mee, during this preſent life, and that I afterward may obtaine euerlaſting life, thorough thy mercy, and the merits of thy paſſion.

FINIS.